

THE SPIRIT OF MISSIONS.

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OCTOBER, 1899.

NO. 10.

CORNELIUS VANDERBILT.

AT the meeting of the Board of Managers, held on Tuesday, September 19th, after suitable devotions, the following minute was adopted :

MINUTE.

It was with the profoundest sorrow that the members of the Board of Managers of the Domestic and Foreign Missionary Society heard of the sudden death, on the morning of September 12th, at his home in New York City, of Mr. Cornelius Vanderbilt. Although for several years he had been in feeble health, yet without any warning note the summons came at last which took him from our midst. Mr. Vanderbilt was one of the oldest lay members of the Board and served in that capacity for nearly a quarter of a century. He was first elected a member when the Board itself was constituted, by the General Convention in Boston in 1877. At a meeting held at the Bible House early in November of that year, the membership of the Board was divided into two committees, one for Domestic Missions and one for Foreign Missions. Mr. Vanderbilt was placed upon the Committee for Foreign Missions and served as a member of that committee until 1885, when the present organization of the Board was adopted.

Previous to the year 1879 the trust funds of the Society were held by the respective treasurers of the two committees, but in that year a Standing Committee on Trust Funds was formed, of which Mr. Vanderbilt became the secretary, and that office he continued to hold down to the day of his death. During that time the invested funds of the Society were increased tenfold, and to all the details of the business Mr. Vanderbilt gave as much and as careful attention as to his own private affairs, and the great number of details in connection with the book-keeping of the many separate accounts have at all times received his personal supervision.

All these duties were performed by him most faithfully and conscientiously, not only without any expense to the Society, but without the loss of a dollar in principal or interest. His membership in the Board was not a nominal membership, and there is probably no other member who can show a better record of faithful and prompt attendance at its regular monthly meetings. He was one of the largest contributors to the building of the Church Missions House and to the funds of the Society. In all of its proceedings he took the deepest interest, and every responsibility which was placed upon him he cheerfully accepted and diligently discharged; and it is not too much to say that the loss of

no one else connected with the Board would be more keenly felt or more sincerely regretted.

Resolved: That the foregoing minute be, and hereby is, adopted, as an expression of the appreciation of the Board of the many and valuable services which he rendered to it; that it be spread upon the records of this day's proceedings; that it be published in *THE SPIRIT OF MISSIONS* and in the weekly Church papers, and that an engrossed copy of the same be forwarded to Mr. Vanderbilt's family.

HENRY C. POTTER,	} <i>Special Committee.</i>
DAVID H. GREER,	
J. PIERPONT MORGAN.	

THE NEW REGIME IN JAPAN.

SINCE our last issue, as we believe, Japan has taken a step forward among the nations of the world by abolishing all the consular courts of foreign nations and bringing the citizens of other countries residing in her territory under Japanese jurisprudence. The time fixed for this great change to take effect was July 17th of this year, but we are informed that, as one or more of the treaties with other nations did not go into effect so early, the change was deferred until August. Touching this change, Bishop McKim wrote:

The foreign community are looking forward in more or less apprehension to July 17th, when the revised treaties go into operation. Personally, I have no doubt at all that there is no reason to fear any injustice on the part of the Japanese Government. The Japanese people will do all in their power to make things easy and friendly.

A number of the learned men of the nation, men of influence and position, have taken the opportunity to agitate the subject not only of the absolute prohibition of the teaching of Christianity in any of the schools, but of the prohibition of foreign schools and teachers. This is fully discussed in the June number of *The Church in Japan*, but the article is too long to be quoted by us in the present pressure upon our pages.

The Rev. John Liggins, who, representing this Church, was the first missionary of modern times to undertake work in Japan it will be remembered, dwells upon this subject in his article beyond, "A Land of Surprises." Bishop McKim communicated with the Board upon this matter in the following terms:

These regulations if adopted will prevent all foreigners from establishing schools except for foreign children, forbid religious instruction in all schools, private as well as public, and prohibit the employment of foreigners except as teachers of foreign languages. These propositions are the most revolutionary in their character that have been thought of for more than twenty years. They have been adopted by the "Higher Council of Education," and need but the approval of the Cabinet to make them law. I have consulted Japanese members of the Diet, who give it as their opinion that the Cabinet will not approve of the resolutions of the educational council. The first secretary of the United States Legation says he has been notified by the foreign office that he may say officially that the Japanese Government will not approve of such radical suggestions.

The Rev. A. D. Gring, recently from Japan, expresses his personal

opinion upon the subject in a letter to the Church Missions House in the following terms :

There is not the least danger that private schools, especially Christian schools, will be closed. Think of it, the Japanese Government, just starting out upon a new epoch of enlightened development, when she will strain every nerve to commend herself to the civilized world, taking such a step in the outset as to close the many schools throughout Japan, which she has all along sanctioned! I believe the government of Japan to be wiser than that. I met a Japanese doctor of law returning from Germany, on board steamer, who told me such a thing would be opposed to the constitution. . . . There would be such a howl sent up from all sides as Japan would not care to hear. . . . That Japan would drop into such a fatal error from the outset of her independence is not conceivable.

Practically one very serious matter under the new regime comes out in an editorial published in *The Church in Japan* for July; the missionary will have to pay an income tax which will amount probably to three or four per cent. of his salary. The editor remarks :

Coming as it does as a sort of a climax to the upward movement of prices in Japan that has quite doubled the cost of living in six years, such a deduction from the missionary income will be a serious thing to many families. . . . While we can scarcely fail to recognize the justice of sharing the expenses of the nation under whose protection we rest, for those of us who, like the Americans, are unaccustomed to the income tax, such a payment will be a very serious thing.

The same number contains the imperial rescript on the new treaties, followed by the Cabinet notification and the general instruction of the Minister of State for Education to local governors.

A RED-LETTER DAY AT THE CHURCH MISSIONS HOUSE.

DURING the fiscal year just closed there were twenty-seven home appointments to the Foreign field. We say home appointments, because we take no account in this article of those who have gone into the work in the several missions abroad, which would include the men ordained during the year and the men and women appointed to lay-positions in Africa, China, Japan and Haiti, and this occurs at the exact close of the seventh decade of the Society's history. Strange to say, just thirty years ago, in 1859, there were twenty-three appointments. In no other year has the number been within one-third as many, and it is just possible that in the end the number of those sent abroad this year will not exceed the number in 1859, as two of the twenty-seven appointments mentioned have not yet become effective and two have resigned.

We may now say that the two most important farewell services for missionaries held under the auspices of the Society were that in St. George's Church, New York, on December 8th, 1845, just before the departure of the first Bishop Boone with his band of eight missionaries for China, and that held in the Church Missions House on Friday, September 1st, for those departing for China and Japan. Two of the number were not present, one because of the serious illness of his father and the other for another family reason. The names of the band of workers who were thus bidden Godspeed are the Rev. J. L. Patton and wife and Miss E. Williamson, returning after vacation, the Rev. J. C. Ambler and

wife (re-appointed), the Rev. A. W. Cooke, the Rev. J. A. Welbourn, the Rev. J. J. Chapman, the Rev. H. St. G. Tucker, Miss A. T. Wall, Miss C. J. Neely—all for the Japan mission; the Rev. B. L. Ancell, the Rev. C. F. McRae, Miss E. L. McCook and Miss C. Warnock—for the China mission. It is pleasing to notice that Miss Warnock goes out as an appointee of and is to be supported by the Order of the Daughters of the King. There was also present at the service the Rev. B. T. Sakai, who has been in this country for higher education and having been admitted to Holy Orders, will soon return to Japan.

The Right Rev. Dr. Scarborough, the chairman of the Committee of the Board of Managers on China and Japan, presided on the occasion and celebrated the Holy Communion. The Right Rev. Dr. Coleman, chaplain of the Order of the Daughters of the King, read the Epistle and the Right Rev. Dr. Worthington read the Gospel. Besides the three Bishops there were in the chancel and taking part in the service, the Rev. Dr. Beverley D. Tucker, of Norfolk, Virginia (father of the Rev. Mr. Tucker mentioned above), who delivered the address, the Rev. Dr. John Davis of the Japan mission, the Rev. J. Addison Ingle, of the China mission, and the Rev. Edwin B. Rice and the Associate Secretary of the Church Missions House staff. So large was the attendance that the opinion was expressed that it would have been better had the service been arranged for in a church building, but it was very strongly felt by the late General Secretary, in which feeling many others share, that missionaries should always be sent out from the Church Missions House. The Chapel, library, and the public portion of the business office were thrown into one and were crowded with the relatives of those departing and the friends of missions. In the congregation were the Right. Rev. Drs. Dudley and Johnston, the Rev. Dr. Powers of the American Church Missionary Society, the Rev. J. N. Perkins of the American Church Building Fund Commission, the Rev. A. D. Gring of the Japan mission, and a number of other clergymen, besides a full representation of men and women prominent in the work of the Church.

Dr. Tucker's address was replete with sound wisdom and abounded in words of cheer and comfort to those going forth as the Church's representatives.

Upon the conclusion of the service those present repaired to the Board of Managers' room to greet the missionaries personally and wish them Godspeed, immediately after which the members of the Order of the Daughters of the King held in their room an "after meeting," over which the Bishop of Delaware presided.

There were a number of notable incidents in connection with the day. One clergyman from the extreme northern part of the state wrote that he had arranged for a missionary service of prayer with addresses simultaneously with our service in order that his parish might unite with us "in prayers and loving good wishes for our dear friends who are to leave us for their several fields of work." Letters of regret because of inability to attend were received from Bishops and Priests, members of the Board of Managers and others absent from home, and one devoted Philadelphia friend cabled from Paris "loving greetings to the missionaries." The Bishop of West Virginia wrote (and his words will serve as a specimen of the other messages):

From this distance I can only pray—God bless the men and women who are going out! Surely we must all try to help the Church remember them for their works' sake. May the good Lord keep them and give them many souls for their hire!

MISSIONARY DAYS FOR THE CHILDREN OF THE CHURCH.

THE American Church Sunday-school Institute, by the Rev. Dr. Herman L. Duhring, its secretary, has issued the following letter addressed to the clergy, officers and teachers of the Sunday-schools of the Church in the United States, which explains itself, and which we earnestly trust will receive general attention, leading to the observance everywhere throughout the land and in all our missions abroad of the days specified. We regret to say, however, that Dr. Duhring's estimate of the Lenten Offering for 1899 is a little too large. The total amount is \$87,382.23.

DEAR BRETHREN :

At the meeting of the General Convention in Washington in October, 1898, the Board of Missions, which includes all the members of the General Convention, unanimously adopted the following resolution:

"*Resolved*: That the Board of Missions recommend that the Second Sunday after the Epiphany, and the Monday following, be set apart as special days when the missionary work of the Church shall be brought before the Sunday-schools, with a view not only to increase the interest in the Lenten Offerings for missions, but to bring the whole subject of the missionary work of the Church, and the duties in connection therewith, more prominently before the teachers and scholars."

In accordance with this action of the Board of Missions, Sunday and Monday, January 14th and 15th, 1900, will be Missionary Days for the children of the Church, and we call early attention to these dates so that preparation may be made by all Sunday-school workers to gather information and thereby arouse intelligent enthusiasm for the coming Lenten Offering of 1900.

It is likely that the Lenten Offering of this year will be \$88,000—the largest amount ever raised by the children of the Church in any Lenten season. If we can but add on \$12,000 (an average of only \$2 additional from each of our 6,000 Sunday-schools) next year we shall at last reach the \$100,000 for the Board of Missions.

As it may in some sense be considered the Days of Intercession for Sunday-schools, falling on the 15th and 16th of this present month, are a spiritual preparation for the Missionary Days. The Sunday-school Institute, moreover, has issued the following letter:

TO THE CLERGY, SUPERINTENDENTS, TEACHERS AND FRIENDS OF SUNDAY-SCHOOLS:

The Executive Committee of the American Church Sunday-school Institute, so far as it is within their province to do so, venture to invite the clergy, superintendents, teachers and friends of Sunday-schools to unite in observing the days suggested for special intercession on behalf of Sunday-schools by the Church of England Sunday-school Institute. This year the days proposed are:

Sunday, October 15th, and Monday, October 16th, 1899.

The committee having the matter in charge are glad to state that nearly all of the Bishops and clergy have expressed their personal interest in, and hearty approval of, the observance.

The committee feel that it is hardly necessary for them to refer to the need of special prayers on behalf of Sunday-schools, and of the manifest advantages which arise from united and simultaneous action. If missionary work, and, in some dioceses, temperance work, receive the recognition and prayers of the Church on fixed occasions in the year, the Sunday-school, as the Church's agency for the carrying out of the Saviour's charge, "Feed My lambs," ought not to be denied a like position and benefit.

The committee, while leaving, as it is their obvious duty, the clergy and others to make what arrangements may seem to them best for the observance of the days, yet venture to suggest the following methods, which may be found practicable:

PAROCHIAL ARRANGEMENTS.

1. A special celebration of the Holy Communion for the teachers, with an address.
2. A devotional meeting for the teachers on Sunday, and on Monday a similar meeting, to which the parents of Sunday-school scholars, and the congregation generally, may be invited.
3. Sermons by the clergy, showing the importance of Sunday-school work, inviting parochial interest in it, and the personal help of all duly qualified persons (especially young men of the Brotherhood of St. Andrew) as teachers, and pointing out to the parents of scholars how they may further the teachers' efforts.

The first of the days might be observed as "Sunday-school Sunday," and a special children's service made one of the features of the proceedings.

TOPICS FOR PRAYER.

The following topics for prayer are suggested, together with appropriate collects from the Book of Common Prayer:

1. *Confession* of shortcoming and sin; want of faith, zeal and devotion; neglect of opportunities; self-seeking, pride, vain glory in past work.

Thanksgiving for being allowed to engage in the work, and for success and blessing vouchsafed, notwithstanding human imperfection.

Prayer for the Sunday-school as a pastoral agency, that its importance may be more and more recognized, and its usefulness developed by the Church.

Appropriate prayers: *Collects for Advent, Easter Day, Whitsunday, Twenty-second, Twenty-third and Twenty-fifth Sundays after Trinity.*

2. *Prayers for those now engaged in, or preparing for the work*—the clergy, superintendents and officers in our schools—the teachers—that all may be taught of God, that He would greatly increase their number, and raise up a fit supply of persons to serve in the vocation and ministry; also for a blessing on all teachers, preparation-classes and meetings, and upon all local associations.

Collects for Good Friday (second), St. Mark, St. Barnabas, St. John the Baptist, and from the Ordination Services.

3. *Prayers for our scholars*, that the instruction they receive may make them wise unto salvation; for the senior scholars especially, that they may be kept safe through the many temptations that surround them, and that they may declare themselves on the Lord's side; for those who have passed through our schools; and for the careless, the insubordinate and the hardened.

Parts of Baptismal and Confirmation Services, Collects for Christmas Day, and Seventh, Fifteenth, and Eighteenth Sundays after Trinity.

4. *Prayers for the parents and friends of the scholars*, that they may heartily co-operate with the Sunday-school, and that when they are irreligious the school influence may be blessed to them.

- *Collects for Good Friday (first).*

A RETROSPECT.

THE Chief Secretary of the Church Missionary Society contributes to *The Intelligencer* a very interesting retrospect of the Centenary Commemoration in London. In it he says:

"We thought of our founders and fathers and thanked God for their faithfulness and faith. We contrasted the opportunities and advantages of a hundred years ago and those of to-day, and we blessed Him for our privileges. We called to mind the saintly men and women who had gone forth from us to witness and suffer and die for the Gospel's sake, and we praised His holy Name for the grace which He had given, and the example they had left. We remembered the progress of our missions, and we glorified Him for converts transformed and conformed by His Spirit. We spoke of churches gathered out and growing in heathen and Mohammedan lands, and we gave Him the glory. But with these thoughts there came a terrible sense of the difference between what had been and what might have been; between God's expectations and ours; between His gifts and our use of them; between the time, labor, power and wealth spent at home, and that given to God for the winning of souls. The wail of the slave and the leper; the cry of plague-stricken India, of opium-poisoned China, of drink-soddened Africa, filled our ears. The darkness and devilry of the heathen world, the blindness and bigotry of Islam, almost unchallenged, almost uncared for by the Church of Christ, burdened our hearts. It was in sorrow and shame for ourselves, our Church, and our country that we bowed down before the Lord, and confessed failures that were sins, and selfishness that was a crime. But again we lifted our hearts and thanked Him that His mercy had not departed from us; that life and power were left to attempt and do greater things than we had ever done before. Earnestly we sought in prayer that a more loving service should bring possibilities and performances nearer to each other; that for us the call and the claim of the Lord who had died for all should be what all royal commands are for loyal subjects; that His day of power might find a willing people to do His work. And all this in solemn recollectedness of the shortness of the time, and the coming of His Kingdom.

"That the meetings and services were successful, even to man's eye, no one can question; that the spirit which animated all was holy, humble, loyal to the Truth, and intensely real, will not be denied. How was it effected? It was not by the skill of those who organized the commemoration; it was not by the sympathy of friends; it was not by the ability of gifted speakers; nor by the energy of loving workers—all these could have produced a successful demonstration, but the centenary meetings were far more than that. No power in heaven or in earth could have made the commemoration what it was but His alone to whom, as before, so after, we offer our adoring gratitude and say, 'The Lord hath done great things for us, whereof we are glad.'"

BRIEF MENTION.

OUR frontispiece this month represents the building of the woman's department of St. Luke's Hospital, Shanghai, under the charge of Dr. Mary Jamieson Gates. On pages 487 and 488 of the September number there was a reference to this building and some account of the work, together with an appeal for \$6,000 to replace the old semi-foreign part which has become quite unfit for occupation.

THE Church Missions House Chapel has been exceedingly rich in gifts during the month. Mr and Mrs. George C. Thomas have furnished it with chapel chairs made to their order, upholstered with Russia leather, with hat and book racks and

"kneelers" attached. The New York Bible and Common Prayer Book Society has contributed Prayer Books, and the Guild of St. Stephen's Church, Florence, New Jersey, has given an additional stole; it having at the beginning presented the stoles previously in use.

A SUNDAY-SCHOOL superintendent in Minnesota, in sending for a large parcel of leaflets of several kinds, such as we advertise in the early numbers of THE SPIRIT OF MISSIONS for each year, says: "I find these tracts excellent in the mission Sunday-school. Get them into homes and they are read more or less by the occupants and by their friends, and thus quietly the seed is being sown." We circulate each year (aside from the Board's reports) more than a million pages of miscellaneous printed matter, but we should like to multiply this by five or ten if our friends would aid us.

BEFORE the type of the last number was distributed, calls came for the article by the Rev. J. A. Ingle, "Our Mission Work in and about Hankow, China." It has been reproduced as a leaflet for gratuitous distribution. Please address the Secretary, asking for No. 599, and specifying how many copies will be needed.

ONE of our most earnest and interested Bishops writes: "What the Church needs to rouse her enthusiasm is information, and especially from the Foreign field, where our observation does not assure us. Reticence is a mistake." Missionaries please take notice. A wiser word was never spoken.

THE MISSIONARY COUNCIL.

PROGRAMME.

ALL the sessions will be held in Christ Church Cathedral, Thirteenth and Locust Streets, St. Louis, beginning Tuesday, October 24th, at 10:30 A.M.

Opening Service. Holy Communion. Sermon by the Bishop of Kentucky.

ORDER OF PROCEDURE.

Organization. Address of welcome by Bishop Tuttle, of the Diocese of Missouri. Responded to on behalf of the Council by the Bishop of Washington, Chairman of the Committee to make Arrangements.

Presentation of Reports, and their reference to committees.

Motions and Resolutions.

2:30 P.M.: Discussion of Topics.

8 P.M.: Discussion of Topics continued.

WEDNESDAY, October 25th, 9 A.M.: Morning Prayer and Litany. Motions and Resolutions.

10:15 A.M.: Discussion of Topics continued.

12 M.: Noonday Prayers, after which the Council will be addressed by the Rev. Dr. Edward Abbott, upon the subject of his observation of the China Mission; he having recently returned to this country after a visit to the far East.

2:30 P.M.: Discussion of Topics continued.

NOTE: At any time after Wednesday noon reports of committees appointed the previous day will be in order.

Appointed to second and speak to the resolutions on the Board of Managers' Report: The Rev. Dr. John J. Lloyd.

To second and speak to the resolutions on the Report of the Woman's Auxiliary: The Rev Dr. Henry W. Nelson.

To second and speak to the resolutions on the Report of the Commission on Work among the Colored People: The Bishop of North Carolina.

To second and speak to the resolutions on The American Church Missionary Society Report: The Rev. Dr. Reverdy Edsill.

To second and speak to the resolutions on the American Church Building Fund Commission Report: [To be announced.]

To second and speak to the resolutions on the Reports of other Auxiliaries: [To be announced].

8 P.M.: Continuation of the Order of Business.

THURSDAY, 9 A.M.: Morning Prayer, after which continuation of the Order of Business.

12 M.: Noonday Prayers, followed by an address by the Rev. Dr. Edward Abbott upon his observations of the Japan Mission.

2:30 P.M.: Continuation of the Order of Business.

8 P.M.: Concluding session if adjournment be not reached in the afternoon. Unfinished Business and Resolutions.

The closing address will be delivered by [To be announced].

TOPICS FOR DISCUSSION.

Our New Responsibilities :

(a) The Philippines. Writer, the Bishop of Albany. Speaker, Sergeant John H. Peyton (expected).

(b) Porto Rico. Writer, the Rev. George B. Pratt. Speaker, Chaplain Henry A. Brown, U.S.A.

(c) Cuba. Writer, the Rev. Dr. W. Dudley Powers. Speaker, the Bishop of Pennsylvania.

How to Increase the Interest in the Lenten Offering: Writer, the Bishop of Oregon. Speaker, the Rev. Dr. Herman L. Duhring.

The Missionary Power of the Prayer Book: Writer, the Rev. Dr. Samuel Hart. Speaker, the Rev. Dr. George Hodges

In the Event of the Partition of the Empire of China, What Will Be the Effect on Christian Missions? Writer, the Rev. A. C. Bunn, M.D. Speaker, the Rev. J. Addison Ingle.

Missionary Education: Writer, the Rev. Everett P. Smith. Speaker, the Rev. Richard P. Williams.

N. B.: When a topic shall have been introduced by an appointed writer and speaker the discussion will be thrown open. Volunteer speeches are limited to five minutes. The appointed speakers and writers are allowed twenty minutes. Those appointed to second resolutions of the special committees are allowed fifteen minutes each.

SERVICES AND MEETINGS IN CONNECTION WITH THE MISSIONARY COUNCIL.

Sunday, October 22d, will be Missionary Sunday in all the churches of St. Louis with sermons by visiting Bishops and clergymen. The preachers who have accepted are as follows :

All Saints', corner 22d and Washington Avenue, the Bishop of Georgia.

Ascension, Cabanne Place, the Bishop of Tennessee.

Holy Communion, 28th and Washington Avenue, the Bishop of Washington.

Mount Calvary, Jefferson and Lafayette Avenues, the Bishop of West Virginia.

St. Augustine's, Blendon Place, the Bishop Coadjutor of Minnesota.

St. James's (Elleardsville), the Bishop of Southern Virginia.

St. Mark Memorial, Washington and Vandeventer Avenues, the Bishop of California.

St. Peter's, Lindell and Spring Avenues, the Bishop of Kentucky.

Trinity, 34th and Franklin Avenue, the Bishop of Fond du Lac.

Old Orchard, Emmanuel, the Bishop of Louisiana.

On the afternoon of Sunday, at three o'clock, in Music Hall, Exposition Building, Children's Missionary Mass Meeting. Speakers, the Rev. Dr. Herman L. Duhring, the Rev. James Addison Ingle and the Bishop of South Dakota.

On the evening of Sunday, at eight o'clock, in the Cathedral, General Missionary Meeting. Speakers, the Rev. Dr. Henry C. Swentzel, the Rev. John J. Faudé and the Bishop of Tennessee.

TRANSPORTATION.—Beginning with October 19th, the railroads will grant a fare and one third for the round trip. The return ticket is good to start until October 30th. Outgoing, stop-over privileges will be granted at all junction points. Returning, continuous trip by the same route. At the nearest important railroad station purchase a full-fare ticket to St. Louis; announce to the agent that you are going to the Missionary Council and ask him to give you a certificate. Fill in and sign this certificate, and on the first day of the Council, or immediately upon arrival thereafter, hand it to the Secretary to be certified by him and viséd by the officer of the railroads. When purchasing return ticket, present this viséd certificate to the ticket agent in St. Louis, and pay one-third the regular fare back home.

ABSTRACT OF PROCEEDINGS OF THE BOARD OF MANAGERS

AT ITS STATED MEETING, TUESDAY, SEPTEMBER 19TH.

—THE Board of Managers met at the Church Missions House on Tuesday, September 19th. The following elected members were present: The Bishops of New Hampshire, New Jersey, Washington, and Connecticut; the Rev. Drs. Hoffman, Eccleston, Huntington, Applegate, Greer, Vibbert, Anstice, Lindsay, Alsop, and Perry; and Messrs. Low, King, Mills, Brown, Ryerson, and Thompson. The Bishops of Los Angeles, Arkansas, and Asheville, *ex-officio* members, were also present. The Bishop of New Hampshire was called to the chair.

—Immediately that the Board came to order, a formal announcement having been made of the death of Mr. Cornelius Vanderbilt, a member of the Board from its institution, at his home in the city of New York, on September 12th, and the death of the Right Rev. Dr. Pierce, the Bishop of Arkansas, an *ex-officio* member, at Fayetteville, Arkansas, on September 5th, the chairman offered prayer for those in affliction and other suitable devotions.

—A special committee of three were ordered to prepare a minute on behalf of the Board expressive of its sense of bereavement in the death of Mr. Vanderbilt.

The chair named as such committee: The Bishop of New York, the Rev. Dr. David H. Greer, and Mr. J. Pierpont Morgan.

—A letter was read to the Board from the Treasurer, written before sailing for England, in which, after explaining his absence, he said:

“While there are many matters of an encouraging nature, especially the increase in the Lenten Offerings from the Sunday-schools, there are yet many parishes which have not responded, and we have not succeeded in arousing that interest in the missionary work of the Church which the times demand. We must also bear in mind that our needs are greater, and, for myself, I do not believe that the furnishing of statistics and information, such as have been called for recently through the columns of some of our Church papers, will accomplish the desired result, but there is great need of awakening the conscience of the Church. One member of the Board has asked the Assistant Treasurer for some figures regarding the way in which the contributions are made up, and he has prepared the following table of the contributions for the year 1897-98, which resulted as follows:

“23 individual gifts of \$500, or over, not credited to parishes or Woman’s Auxiliary	\$61,000
“76 parishes giving \$500, or over, contributed (in addition to \$29,000 from their Woman’s Auxiliary and Sunday-schools, included in figures below)	83,000
“From the Woman’s Auxiliary we received	56,000
“From the Junior Auxiliary we received	4,000
“From the Sunday-schools during the year (less \$4,000, Junior Auxiliary)	86,000
“Income from Trust Funds	41,000
“From 3,650 parishes and missions, through <i>Church collections</i> , and from individuals contributing less than \$500 each	71,000
	<hr/> \$402,000

“The figures needed for the analysis this year are, of course, not yet available.

“The Executive Committee and the Associate Secretary, as the Board are no doubt aware, have issued most earnest appeals to the Church, and during the entire summer, I have given the most careful attention to the matter of getting through the year without debt, have written a great many personal letters, and also issued over my own signature a letter calling attention to the circulars above referred to.”

—The Treasurer’s reports for the year were submitted by the Assistant Treasurer, and, after necessary action, referred back to him for completion. It can be said at this moment that all the liabilities of the Society to September 1st have been provided for.

—The Rev. George B. Pratt, missionary at San Juan, Porto Rico, was invited to come to the United States for the purpose of affording those in authority and the Church at large more particular information with regard to the work in that island and its present needs. It is hoped that he will be in attendance upon the Missionary Council. From information received from him it appears that during the recent hurricane the missionary’s house was not damaged. We are otherwise informed that the church building at Ponce must be torn down and rebuilt. Mr. Pratt says:

“My own work here is in the shadow of an immense cloud of distress which has come upon us, yet I can say we are all holding our own well, and I have thousands of things to be thankful for.”

—Communications were received from thirty-one Bishops in the United States having missionary work under their jurisdiction with regard to the disburse-

ment of their respective appropriations, etc., and favorable action was taken in necessary cases.

—Letters from the Bishop of Alaska showed that he is still very anxious for the appointment of a missionary at Ketchikan, which is becoming an important centre of a very promising section. Hundreds of men are prospecting in the neighborhood. Needs a young, manly, unmarried man. The Rev. Henry J. Gurr, who has been in charge since January 1st, has been appointed to the mission at Juneau with the charge of the work at Douglas island. At the former place the Bishop has secured a lot and wishes to build a church as soon as he is able to advance \$500 for the purpose. Would like a young man sent out to work at Douglas City under Mr. Gurr. Has appointed the Rev. L. J. H. Wooden to Fort Yukon, which place Mr. Wooden expected to reach before the winter should set in. The Bishop says it would have been disastrous to have left it vacant. Mr. A. N. Kierulff, a candidate for Orders from California, under the Bishop will work at Skaguay. The Bishop also needs a Priest to join Mr. Selden (a layman) at Fort Adams. Writes: "Dr. Watt has begun to build a chapel at Circle City to cost \$1,000. He needs \$500 outside help."

—Under the United Offering of the Woman's Auxiliary of 1898, upon request of the Bishops concerned, the following appointments were made: Miss Josy Saxton, teacher at Morganton, North Carolina, Miss Virginia Patrick and Mrs. Israel Harding (in the room of Sister Ella and Miss Duffy, declined), at Waynesville, North Carolina—all in the Missionary District of Asheville; Miss Nannie Smith as teacher and churchworker in Iredell county, Diocese of North Carolina; Miss Augusta H. Murphy as an additional teacher at Pyramid Lake reservation, Wadsworth, Nevada (to take effect in October); Miss Sarah J. Elliott as teacher and missionary worker at Moab, Utah; and Miss Edmonds on Prince of Wales island, Alaska, where the Indians themselves are very anxious to have her; having begged her to come to them. Provision was also made for the training of Miss Fanny Lees, of Salt Lake (previously a missionary worker under this fund), and the continued residence of Miss Charlotte M. Mason, appointed to China, in the Church Training and Deaconess House, Philadelphia.

—Letters were submitted from all the Foreign Bishops and many of their missionaries. The Bishop of Shanghai has bought from the Church Missionary Society of England their church and lot in the native city. It was a remarkable opportunity, as it was situated in a neighborhood where we were paying rent and others were anxious for it. Conveys the information that the St. John's Chapel congregation (Chinese), at the college, will hereafter pay their own incidental expenses and half the salary of the native Deacon. The chapel is to be extended, as the congregation is very crowded. They have nearly funds enough on hand, raised partly by the congregation, to pay the cost of lengthening the nave. In connection with this the Bishop remarks: "Do not forget that we do all we can for self-support, although it may seem slow at times in coming." In submitting his reports for the year the Bishop thinks that there is a good deal of matter for encouragement in the figures they were able to send. It is notable that a number of the mission congregations in Africa (nearly all of them) have contributed to the Sunday-school Lenten Offering. Miss Lulu Higgins, at Cape Mount, has been ill for some time, but was better when she wrote in July. She would not speak of her indisposition earlier because she was afraid that she would be ordered home, while she was satisfied that her duty was to stay at the station until she was relieved by some one competent to take charge. The following preamble and resolution is published to the Church by direct order of the Board of Managers:

"WHEREAS, on several occasions sums of money raised by special effort of individuals have been misdirected and wasted in the African field, therefore

"Resolved: That the Board of Managers advises that all moneys contributed for work in this mission field be sent to the Treasurer of the Board directly, to be reported and accounted for through the Bishop of the Missionary District, and that the Bishop of Cape Palmas be directed to communicate this action to his missionaries."

Photographs were submitted from the Hon. D. E. McGinley, United States Consul in Athens, of the monument erected by order of the Board to the memory of the late Miss Marion Muir. The old school building at Athens, pending its sale, has been rented to the government.

—The Rev. Mr. Forrester communicated an interesting report upon the work among the English-speaking people in the Republic of Mexico; he having been deputed by the Board to look over the ground. This appears beyond. The Board appropriated \$500 and some travelling expenses to start the work, upon the assurance of Mr. Forrester that when "once well started it will take care of itself." His annual report of the work among Mexicans was also submitted, as were, too, reports from the Woman's Auxiliary, the Commission on Work among the Colored People, the Society for Promoting Christianity amongst the Jews, and a number of the Missionary Bishops.

—The Rev. Dr. Powers, Secretary of the American Church Missionary Society, read to the Board the following report:

To the Board of Managers:

The General Secretary has the honor to present the following report:

The considerable increase of receipts during the fiscal year ending August 31st, 1899, report of which in full will be presented to the Board of Managers at their next meeting, nearly 250 per cent., the large augmentation of its constituency, seven dioceses and forty parishes, and the closer touch everywhere with the Church in her organic life and her generous impulses and intentions, indicate a gratifying progress in usefulness and a pleasant establishment of confidence. Doubtless the wise and happy administration of the Society for the previous three years had much to do with this development and made it possible. And the Society now, with thankful heart before God, may congratulate itself because of its advanced position in His holiest work, the spreading of His truth, and the more lively effort in attempt to help redeem His people.

During the fiscal year just ended, we have received the sum of \$78,862.86, and expended \$47,177.10, leaving a balance on hand and now on deposit in the Knickerbocker Trust Company of \$45,885.17. The larger portion of this balance is for building churches in Brazil, and the establishment of an orphanage in Havana. But each account on our books, with the exception of that for Domestic Missions—in which there was a deficit—shows a credit balance; and there is available for general purposes the sum of \$8,721.67.

The above exhibit of facts and figures intimates a larger and more extended possibility of usefulness than, perhaps, has been planned or conceived. But there is no reason why this great and conservative auxiliary of our Church should not become, with its simple devotion to God's truth and God's purposes and its growing factorship, an institution of like magnitude and force with the Church Missionary Society of the Church of England, impressing upon our people its worth, and upon the mission field the goodness and loving kindness of our Blessed Lord. But we are to realize that with present methods and working force a possible limit probably has been reached. This year's results must approximately fix the capacity of the Society under existing conditions. And if we are now to "go forward," then there must be an increase in working force, and a corresponding increase of reasonable expense in its maintenance. An economy which hinders progress and extension of usefulness and purpose is not an economy at all, but an extravagance; not wisdom, but a mistake. We stand before this issue and must determine it.

By a decree of the Supreme Court of the State of New York during the past year, we were instructed to return to Miss Louise Dean, the donor of the fund

known on our books as "The Anthon Trust," the *corpus* of that fund, with interest from January 1st, 1896. This fund, it will be remembered, was confided to our administration for the benefit of Griswold College. But that college, the beneficiary, having become *functus officio*, suit was brought in order to determine to what use the income of said fund in the future should be applied. And this decision was had. We have, therefore, in accordance with this decree, made payment of this fund in the amount of \$11,708 33. So it will be seen that the Society has administered the trust without cost to either principal or income for thirty years, and returned to the donor a larger amount of money than was originally confided to its custody.

But it is gratifyingly worthy of note that at the very time of the required return of this fund we were in receipt of \$10,000 from a generous supporter of our work and mission for the endowment of a salary of a general missionary in the Missionary District of Spokane, and so the amount of our general investments for missionary purposes suffered no diminution. Perhaps in this we may see the generous providence of God refusing to permit any loss of ability in His servant.

The receipts for Domestic Missions have fallen off, and so a deficit has been caused. But this, as before reported, was expected. And your attention to its probable cause has had notice in a previous report.

Our missionary roll in Brazil has been increased by the addition of names of the Rev. G. W. Ribble, Deacon, and Miss Maria R. Pitts, deaconess, who sailed on August 5th for that field.

In Cuba we have added to our corps the Rev. Manuel F. Moreno, who is at work in Bolondron, and Senor Arturo Escaroz, who is most successfully teaching a day-school, and, with several other teachers whom he persuaded to the work under the Rev. Mr. McGee, a remarkably successful Sunday-school, now numbering 113 scholars and thirteen teachers.

A building in Matanzas has been purchased for an orphanage, and, with necessary alterations, adapted to our purpose; its equipment is now *en route*, and the institution should, within a month, be in active operation.

The crying need in Cuba is a central plant of dignity and usefulness in Havana, but the large cost of such has thus far prevented. Could the money which is now being spent in an unnecessary *quasi* charity, and probably stimulating a people too much disposed in that direction anyhow, toward vagrancy, be thrown into such use as is here indicated, there would be little difficulty in carrying out what the Church is evidently called upon there to do. But these, often wild, as well as unwise schemes of inexperienced charitable persons, have alienated from us, perhaps, a large fund which might have been used for this purpose. Within a short time we hope to have a clerical representative in Santiago, and so begin a work in the southern portion of the island, which until this time we have not been able to touch.

This unusual increase of our list of stipendiaries and considerable extension of our work—during the last fiscal year, 1897-98, we had no Cuban work—will probably give the Society, with its present office force, a severe task during the ensuing year, but there is no reason to believe that we shall do less, and much hope that we shall be able to do even more.

A LAND OF SURPRISES.

JAPAN is a country of remarkable surprises. Its natural scenery is so beautiful and so varied, and its pomological and botanical products are so superior and so attractive, that it is rapidly becoming, as Switzerland has hitherto been, the pleasure-ground of the world. The number of American and European tourists is legion.

And yet, in this land of surpassing beauty and productiveness, the forces of nature are very erratic. Earthquakes, floods, tidal waves and typhoons are some of the disturbers of the peace of the residents and visitors. The first named are the most alarming. They come not with sound of wind or crash of hail, and anon they depart while you are still trembling with apprehension, unless, indeed, you and your neighbors are engulfed. Most of the shocks do comparatively little damage, but occasionally the destruction of life and property is very great. The Japanese love their beautiful country, and to stay in it are willing to encounter its dangers,

but visitors easily persuade themselves that other lands are more inviting, even if less picturesque. Non-missionary European and American residents gladly leave when they have made the money they are after, but the Christian propagandists continue unmoved in their work of holding forth the Word of Life, even such of them as have their spheres of labor close by the centre of the seismic disturbances. A few of the native Christian workers have been engulfed, but none of the Foreign missionaries, though some of the latter bear scars on head and body, and many have felt their houses suddenly lifted and as quickly dropped, while timbers creaked, walls cracked and floors sank.

In no country in the world are there so many living sufferers, adults and children, from the varied untoward forces of nature, and in no land has Christianity shown itself to be so unspeakably superior to the native cults in its loving care for the multitudes of disabled and impoverished adults and orphan children, caused by the earthquakes, floods, typhoons and tidal waves.

Prior to the advent of the missionaries, little or nothing was done by the Government or the people for the relief of such sufferers, but both have been shamed into doing something through what has been done by the Christian propagandists and their converts, aided by the followers of Christ in America and Europe.

As with the natural aspect of Japan, so with the people. There are many and great surprises. It is true that when one first arrives in the country, he is shocked with the more than semi-nudity of many of the common people, yet when he mingles with the middle and higher classes, he is astonished at the intelligence manifested in things pertaining to this life, and at their exceeding urbanity and their apparently sincere courtesy and extreme politeness, and this accounts for the fact that so many brief sojourners in the country write about them in laudatory terms.

A fuller acquaintance with them, however, produces a revulsion almost as great as the earthquake shocks do as regards the country. The polish is seen to be superficial and much of the courtesy insincere, and is simply the result of education in these lines continued for many generations. Tradesmen will cheat one with the greatest politeness with which he ever was defrauded, and the others will wonder at the victim's taking as sincere what was used simply as a matter of form.

There is not only great insincerity in their phraseology, but in their general character. Christian men and women who have lived longest amongst them, and are best qualified to speak on the subject, say that they are characterized by deceit and conceit; but, after all, these are marked traits of heathen people generally and are not peculiar to the Japanese.

These far Orientals are not only very insincere, but also given, in an unsurpassed degree, to the lusts of the flesh—polygamy, concubinage and legalized prostitution abounding; and this is doubtless the main reason for another of the great surprises in the country. The great majority of educated Japanese have given a cordial welcome to and have rapidly adopted our material civilization, including some of our legal proceedings and penal code, and our theoretic and applied science, but they will have nothing to do with our religion. They are willing to take some of the fruits, but not the root of our civilization.

With characteristic conceit they express to Christian scholars abroad their surprise that they should believe in the existence of God, and give signs of pity for them because of their ignorance. They concede that there may be a law or principle which may, in a way, be called the soul of the universe, but they deny all personality and all the attributes of a soul, and this principle is nothing more to them than the law of gravitation is to us.

"Man needs no God, and no religion," says the Marquis Ito, the most influential man in the country, as do also ex-President Kato, of the Imperial University;

Fukuzawa, the eminent journalist and voluminous author, and the higher educated men generally in Japan. The worst thing is that they are setting themselves energetically to have this pernicious doctrine inculcated not only in the imperial University and all Government colleges and schools, but also to the suppression of every school, private or public, and whether taught by natives or foreigners, in which there is any religious teaching.

There is in Japan a body of between thirty and forty men called the High Educational Council. Its members are appointed by the government department of education, and though their powers are only advisory, they have great influence, and they are advising the flagrant violations to which we have referred of the Constitutional guaranteeing religious freedom. Let us hope, however, that if the educational department adopts this advice, the Diet will reject it.

The surprising thing is that it is the professors in the Imperial University who are on this council and other men of the highest education that are the leaders in this movement, and without doubt they are men who do not like to retain God in their knowledge, and do not wish to act in accordance with His will, and so they would, if they could, banish Him not only from their own thoughts, but also from the belief of all the Japanese people, and in this they show an arrogance and a daring without a parallel in any other country except in France in the days of Danton and Robespierre.

And yet, notwithstanding their saying so much against religion, they really desire to teach a religion of their own, though they call it not by this name. It is to be a cult "based on the heavenly ancestry of their sovereigns and the divine origin of their land"! And in this we have the contemptible result of the twenty-five years of the agnostic higher education in Japan.

The Japanese University professors and other pedagogues, and the so called philosophers and scientists, are far behind some untutored people in their enunciated ideas of the origin and preservation of the universe. We say purposely their *enunciated* ideas, because we can hardly conceive that they fully believe what they say.

When Hans Egede, the first missionary to the Greenlanders, began his labors among them, he thought he must tell them how the Supreme Being designed and made the world. A leading man among them rose and said: "You need not take your and our time in telling us that. There is a boat down by the shore. It must have had a maker. It could not have come of itself, and none of us ever dreamed that the earth, the sun, the moon and the stars, came of themselves. We have always believed in the great Maker of all things."

There is scarcely a tribe of our untutored Indians but believes in the existence of the Supreme Being, styled by them "The Great Spirit." The barbarous tribes of West Africa each have a name for, and believe in the existence of God. They say that in former times He was much nearer to men than He is now, that He has withdrawn Himself to a remote distance and seems to care but little for mankind, whereas the truth is that they have withdrawn themselves from Him, "not liking to retain Him in their knowledge," as He Himself says in His Word.

What is true of these untutored Indians and Africans is, to a still greater extent, true of the tutored but avowedly atheistic Japanese. They are "free thinkers because they are free livers." They are godless in their conduct before they are in their avowed belief, though there may be some exceptions among them to this.

Notwithstanding the evidences of design and creative skill everywhere apparent, and the incontrovertible proofs of the existence, omnipotence and beneficence of God furnished in the works of the great scientists of America and Europe, Japanese pedagogues and savants are persistently trying to persuade themselves

and others that there is no God, thus evincing their conceit and folly. None are so blind as those who will not see, and they will not because it would interfere with their mode of life and their intense conceit as citizens of Dai Nippon, "Great Japan." Whatever else the average Japanese may yield, he never will grant that any people equal those of the Sunrise Kingdom, or, indeed, come near to them.

The *literati* ought to be above this feeling, but they have it, if possible, more intensely than other classes. They say they take our material civilization in order to improve upon it and surpass us in it, but the most important thing, religion, must be strictly Japanese, and they present a sort of revised Shintoism for exclusive adoption, and no creed but this is to be taught in any school under penalty of having all the young men conscripted into the army. Some social ostracism of the Christians has been begun, and they are unjustly charged with disloyalty to the emperor. Teachers in the high and common schools are discharged for the most trivial causes if they become Christians, and this, too, just at a time when the foreign governments have yielded to the Japanese desire that Americans and Europeans, equally with native citizens, shall be under Japanese legal authority.

But though the majority of the leading educators of the Empire and the members of the so-called University Party generally favor these intolerant measures, it is hardly to be believed that the Imperial Diet will adopt them.

Arrayed against them are the foreign and native missionaries, among whom are some men of ripe scholarship and valuable experience, and who by their example, preaching, writings and translations exert a great influence. Then there are about 50,000 lay communicants, and among the laymen are some who are members of the Diet. Others are leading journalists, and still others in the medical, legal and other professions. Some journalists who are not Christians are outspoken against the new intolerance. One of them, for example, writes:

"The missionaries have lived good, honest lives, and been careful not to give occasion for scandal; the native Christians, as a rule, have in their lives been consistent with their profession. It was a very great and noteworthy thing that there should be these men and women from the Far West to represent to us the ethical and spiritual side of their civilization. By their very presence they remind us of the importance of morality and religion in the life of the nation."

There are, too, about 100,000 adherents of the missions, persons who attend Christian services, and many of whom are catechumens. Besides these, many others have become friendly through witnessing the beneficent labors of the missionaries in the hospitals and in the homes of the sick and of the poor, among the sufferers from the cataclysms, earthquakes, etc. A great many of the Japanese give money, clothing, food, etc., to the Foreign and native missionaries, having much greater confidence in them, and not to the Buddhist or Shinto priests, to be distributed by them to the sufferers. Bishop Fyson gives a remarkable illustration of this in a recent letter. As the conveyance from the mission passed along for contributions to aid the sufferers from the great flood they loaded it down with clothing, food, etc., men even taking off their outer garments and adding them to the collection.

Very important, too, is the circulation in Japanese of the Bible, the Book of Common Prayer and other choice Christian classics, which are being widely read and accompanied by the Divine blessing. The most important consideration of all is that more is He who is with His servants than all they who are against them, and the final issue is not doubtful.

JOHN LIGGINS.

CAPE MAY, NEW JERSEY, August 29th.

THE FOURTH JUBILEE OF THE "S. P. G."

WE made a brief statement in a previous number concerning the bi-centenary commemoration next year of the Society for the Propagation of the Gospel. *The Mission Field* says:

In view of the approach of the time for the observance of the society's bi-centenary commemoration, or fourth jubilee, the standing committee are taking measures of preparation. The following are among the resolutions which have been already passed:

"The Society for the Propagation of the Gospel in Foreign Parts having, through the mercy and goodness of God, been permitted to approach its fourth year of jubilee, with no small measure of success, earnestly invites all the members of the Anglican Communion throughout the world to join in celebrating, with Eucharist and prayer, this thankworthy event. To this end it is proposed:

"1. That the time of celebration extend throughout the whole year, commencing June 16th, 1900, being the 199th anniversary of the day on which the royal charter was granted by His Majesty King William III.

"2. That on the above-mentioned day, by permission of the dean and chapter the opening of the year of jubilee be observed in St. Paul's Cathedral by a celebration of the Holy Communion, and that members and friends of the society be especially invited to attend.

"3. That the closing services be held on Sunday, June 16th, 1901, in St. Paul's Cathedral.

"4. That in the same week in each year the dean and chapter of Westminster be asked to allow similar services of thanksgiving to be held in Westminster Abbey.

"5. That his grace the president be respectfully asked to preach on such day as he shall choose, to select some eminent colonial prelate to preach one of the sermons, and also to invite the House of Bishops of the Church of the United States to nominate two members of the Episcopate to preach either at the commencement or at the close of the year of jubilee."

Sermons, of course, will be preached in London, and, we may say, throughout the world, in connection with this great occasion. The following resolutions have been passed on this branch of the subject:

"That endeavors be made to procure as many of the London churches as possible for June 17th, 1900, and June 16th, 1901, in order that jubilee sermons may be preached on those days, and the congregations be brought to realize the magnitude of the society's work.

"That the Archbishops and Bishops in England, Ireland and Scotland, as well as all other Bishops of the Anglican Communion, be asked to take a personal part in the celebration of the bi-centenary, and to promote the observance of it in their respective dioceses.

"That the deans and chapters of the several cathedral churches be requested to allow sermons to be preached in their cathedrals on such days as they may deem most suitable for a diocesan celebration of the bi-centenary."

PERSONS in search of information about the Missionary Council will find the place and date on the cover of this number: the programme and particulars about railroad rates, etc., on page 504 and a full list of members, corrected to October 1st, immediately following page 551.

DOMESTIC MISSIONS.

FORM OF BEQUEST TO DOMESTIC MISSIONS.

I give, devise, and bequeath, to the Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America, for Domestic Missions.....

Should it be desired, the words can be added: To be used for work among the Indians, or for work among Colored People.

MISSION WORK AMONG THE MINERS AND LUMBERMEN.

DIOCESE OF MARQUETTE.

THE upper peninsula of Michigan has been well described as "a virgin wilderness, except along the lake coasts," as until recently the wide interior, from Mackinaw east to Gogebic west, was a vast forest, broken only by numerous crystal lakes, shut in by rocky shores and high cliffs, uniting the picturesque and grand in scenery.

I believe that the first entrance into this wild region was made in the seventeenth century by two classes of men, the Jesuit Priests and the fur traders. Two centuries later we find two other classes taking hold of these possessions, viz., the miners and the lumbermen. These employ great numbers of laborers to gather wealth from the earth in silver, copper and iron, as well as to level the forests and convert the majestic trees into lumber to supply the needs of the cities of the Atlantic seaboard.

To reach this element of reckless and often lawless men, another class is necessary, viz., home missionaries.

In the north-western county of Ontonagon, which is both a lumber and mining district, is a settlement known as Trout Creek, into which the Rev. W. Poyseor with his wife and three children entered April 4th, 1894. There he found a population of about 600, one-third French Romanists, one-third Swedes, and one-third Americans and Canadians. In this small place eight saloons were conspicuously placed and received a generous patronage.

It was at first thought that it would be necessary to have divine worship in an abandoned bar-room, but, fortunately,

Mr. Poyseor secured the use of the town hall for six months at a low rent; small as it was, grave doubts were expressed as to the possibility of raising that amount of money for such a purpose. The missionary was untiring in his efforts, so that the congregation increased from about a dozen to seventy-five and more. The financial condition improved, liabilities were promptly met, and soon there was talk of building a suitable building to worship in. This talk proved to be of so practical a nature that when the six months of service in the town hall had expired, the new church was finished and consecrated, free from debt, the following Sunday. To be sure it only cost \$750, but that amount in Trout Creek was equivalent to half-a-million in New York.

Then came aggressive measures. Sunday was gala day for the saloons, and was desecrated by brawls and fights, while all law and order was defied. From the day that an under sheriff had been murdered in an attempt to enforce the law, the town officials had been chosen from the lawless class, and they were often the inciters to deeds of violence and shame.

After careful and prayerful consideration the missionary visited each of the saloons, asking as a personal favor of the keepers that they would endeavor to suppress disturbances on the Lord's Day. The saloon keepers met in council and decided to do more than was asked. All the saloons were closed on the following Sunday, and never before had such an orderly and quiet time been known in Trout Creek. With the ma-

terial prosperity and observance of order there came a decided moral advance and interest in spiritual matters, for many who had been prominent among the scoffers became active workers in the mission.

Seven miles away was Paynesville, where it was only necessary to announce an evening service for the people to gather from miles around, guided through the dark woods by the feeble rays from their lanterns. Three miles beyond was another settlement where the homesteaders always warmly welcomed the missionary who came with God's message of love to them. In the opposite direction was Kenton, another lumber town, greatly in need of evangelizing influences. All of these, and in fact every neglected settlement and lumber camp in that vicinity, the missionary would have gladly visited had it been in his power.

Later, through the kindness of friends, he became the owner of a fine team of dogs, a picture of which appeared in *THE SPIRIT OF MISSIONS* for December, 1898. With their aid it became possible to accomplish a great deal of work outside of Trout Creek. The missionary's attention was drawn to Kenton, and, after a house-to-house visitation, he announced that religious services would be held in the little school-house each Sunday morning. The story of the first weeks is indeed interesting, for in weather of the severest cold the missionary travelled the six miles, opened the school-house, lighted the fires, called in the people, and held the first service, with three persons present; the second Sunday found only two persons present, while the third Sunday the missionary said prayers alone. That last day, however, the mill owner heard of the situation and promised to render his assistance if the missionary would continue his visits. The next Sunday the missionary found twelve persons gathered together in the little school-house, and the mill owner acted as sexton. This proved to be the dawn of better things to that isolated community, for every one present on that morning left with the impression that each had a work to fulfil, the result of which doubled the congregation the

next week. Each Sunday during the long winter months the dogs drew this earnest worker twelve miles, often through snow drifts from three to six feet in depth, and with the thermometer registering at times from 20° to 37° below zero.

At the end of five months a mission was organized and six months later a fine, churchly edifice erected, which cost \$1,500, and it also was consecrated free from all indebtedness. Nearly \$750 was given by the energetic women of the place, who, in nearly every instance, earned the dollars that they so cheerfully contributed. It may possibly interest some "committee of ways and means,"



ignorant of pioneer life, to learn how this money was earned. In that humble settlement there were few avenues of employment open to women, but their willing hearts prompted them to uncongenial labor. Among the tasks performed that cannot be strictly regarded as feminine were driving teams, handling freight, clearing land, pulling stumps and shingling houses.

With such a spirit of enterprise it is not surprising that the Kenton church, though small, is pronounced the finest in that part of the peninsula.

On February 13th, 1898, the Rev. W. Poyseor took charge of the parish of Ontonagon. This is the pioneer or mother church of the upper peninsula of Michi-

gan; but owing to disastrous forest fires the church, with the whole town, had been destroyed by fire in August, 1896. The Diamond Match Company, after the fire, removed their extensive plant to Green Bay, Wisconsin, thus leaving the town destitute of any industry, so that it was very slowly rebuilt. The Church has suffered considerably by removals, as over one hundred of its communicants have removed to other towns, leaving only about forty here. Last year the missionary rebuilt upon the old foundation a very substantial church, costing, when furnished, \$2,300; also a neat little rectory, upon which there is an indebtedness of only \$300.

From this parish the mission of Rockland, twelve miles distant, is worked each Sunday morning. Rockland is on the Copper Range, and at present is enjoying quite a boom, owing to the reopening of copper mines that have been closed down for the past thirty years. Hundreds of miners are moving into the surrounding mining locations, and soon the missionary's hands will be full of work ministering unto this people.

Flint Steel is a homestead settlement, seven miles from Ontonagon, where we have built a log chapel; the altar is rustic, also the cross and Bishop's chair, all being made of cedar, covered with the bark. We have a very fine Sunday-school at this mission, some coming fully six miles through the woods and returning six miles, making twelve miles in all, to be present each Sunday. During the winter travelling is comparatively easy, since the dogs draw sometimes as many as four persons. During the fall and spring of the year the roads are almost impassable, so that the people walk on trails through the woods. The missionary, the first Sunday in each month, conducts three services, besides driving thirty-eight miles, and sometimes forty miles, before his day's work is done. The accompanying cut is a picture of the new Church of the Ascension, at Ontonagon. The mission fields in this county of Ontonagon alone are numerous indeed, and the only missionary in charge of them is the Rev. W. Poyseor. Well can it be said that "the harvest truly is great, but the laborers are few."

KANSAS.

LETTER FROM THE BISHOP.

OH, so grateful am I to the General Board! It would be impossible to accomplish any such work as I have, though not great, had it not been for this. These noble missionaries, with the help of their Bishop, have built, or are building, fifteen churches in the less than four years of my episcopate and against great financial embarrassments. It is their stipends that enable me to keep them in the field. Oh, I need more men and money, but I have

no right to ask of the Board any more. I am using every influence to have Kansas do more and more for General Missions, and am happy to say there is an improvement. It is a tremendous missionary diocese, 400 by 200 miles, and not a large city in it, and so many small places.

Praying for God's blessing upon the work of the Board, I am its humble servant,

FRANK R. MILLSPAUGH,

Bishop of Kansas.

NOTES FROM PORTO RICO.

IN our last issue there was mentioned the then recent hurricane. Since that time we have had letters from the scene, the substance of which we here give, together with other information. We are informed that up to the middle of September the amount received in response to the Bishop of Chicago's appeal for the sufferers was \$325. No call could be louder or more pressing. We trust that

other offerings will follow for the relief of these distressed people. It will be remembered that De Ford & Co., Boston, are the fiscal agents named by the Bishop. There is a pressure also for much larger appropriations to carry on the Church work. Two other clergymen should be employed immediately. The church building at Ponce is unsafe and ought to be taken down and rebuilt.

We also need a building of our own at San Juan, and the Bishop of Chicago, in charge, would be glad to have schools opened as soon as possible. He feels that it would be a wise movement. As yet we have undertaken nothing directly among the Spanish-speaking people.

Lieutenant W. E. Eames, U.S.A., stationed at Ponce, in a letter written before the hurricane to a friend in this country, makes a strong appeal for the Church to enter vigorously upon the work, based upon the utter moral and mental ignorance of the children. The picture he draws of the physical destitution even before the disaster is appalling. He says that the charity he asks is "sadly needed in the interests of humanity, the Church and our country."

In his last letter Mr. Pratt writes from San Juan: "We were all saved in the storm, and although we had to leave our home, it was finally not destroyed or damaged, and we are full of thanksgiving and have nothing to complain of when we compare the dreadful results of the hurricane which are now showing themselves as to the destruction and ruin of this beautiful island." He quotes from the Rev. Mr. Caunt, the English clergyman at Ponce, as follows: "'I hope you are all safe at home and have not fared so badly as we have. The death, destruction and desolation here is simply appalling. I am truly broken-hearted. Our

poor church, I fear, is beyond repair, and what we are to do I do not know. I wrote immediately to Bishop McLaren telling him of our condition, and I told him we must have help, for I *cannot* beg from the poor people here; in fact, as I said, everybody will want all they have to repair their own losses.'"

Mrs. Pratt also writes describing their panic and personal experience, but full of thanksgivings for their almost miraculous escape. She makes the following comments: "We have often remarked how everything indicated that they never had heavy winds here. It seems not since 1779 has this island had such an experience, so that certainly those of this generation were innocent of what it meant. Our faithful carpenter had his house unroofed. We handed him some money immediately—they seem so honest and upright. We rode in on the train to the capital yesterday to see the ruins, and yet we are surprised at the escape many made; the Americans who suffered even more than the natives, especially the army people. So many buildings were only temporary shelter for their stores. Fruit trees are gone, gardens torn up, coffee and sugar plantations destroyed, ovens and bakeries torn out. I kept repeating the hymn:

" 'God moves in a mysterious way,
His wonders to perform.'

We certainly felt so at this time."

MISSIONARY INTELLIGENCE.

BOISÉ.—The Rev. S. J. Jennings writes from Nampa, Idaho: "With regard to my work the past year, I may say that I have had no specific charge, but in the absence of a Bishop have been doing general missionary work. As you well know, we have had no Bishop for more than a year, and in consequence thereof I have been working hard, visiting and holding services at the various mission points where we have had no clergyman. I assure you that it is a great relief to us all that a Bishop has been consecrated for Boise District, and to know that he will soon be here. We need him badly. We have only five clergymen left to serve nearly

the whole of Idaho and more than half of Wyoming. I have tried to provide a morsel of spiritual food here and there, but it is like giving an occasional bite of bread to a hungry stomach. It makes the hearts of the few workers out here ache to see so many open doors, hear so many invitations to enter, and then to realize that, for want of men and means, we must remain silent. I have lived and labored out here nearly twenty years, and have had ample time to come to conclusions, and can testify that no Church service is so acceptable, so desired in the towns of these States as our own. I trust that the coming of the new Bishop will mean more money, more men,

and throbbing Church-life throughout this promising field."

The Rev. Sherman Coolidge writes that the work under his special charge at Fort Washakie and Yellow Bear's Camp, Shoshone Agency, Wyoming, has been carried on with the usual activity, while the general outlook is reassuring. Services have been held, the Holy Sacraments administered, and sermons preached regularly in the different mission stations. The Right Rev. Dr. Funsten, the Bishop of Boisé, visited the stations recently and seemed pleased with what was being done among the Arapahoes by Fremont Arthur, the lay-evangelist, who has the special charge of the little mission church at Chief Yellow Bear's Camp.

COLORADO.—The Rev. Francis Byrne, who is in the ninety-second year of his age and the sixty-fifth of his ministry, continues still to exercise his sacred office as far as his health and strength will permit. During the past quarter he has assisted in the services in the Cathedral Church, Denver, on the Lord's Day, at weekly festivals of the Church, with the celebration of the Holy Communion, with baptisms, marriages, burials, and visits to the hospital and with pastoral calls. He has also held service and preached at St. Paul's Church, Littleton, attended the meeting of the Woman's Auxiliary, and presided in the absence of the Bishop and the dean, attended the annual council of the diocese, and the missionary meeting in the cathedral. He also held services in St. Andrew's mission, West Denver, in Emmanuel Church, Denver, and in St. Luke's Hospital of that city.

LARAMIE.—The Rev. R. E. G. Huntington, in charge of St. Barnabas's Church, Saratoga, Wyoming, writes that he has crossed the threshold of the eighties with a good constitution and general excellent health, sufficient for the prosecution of his work. At a recent visitation of Bishop Graves three persons were confirmed, of whom one was the youngest of ten living children—now all communicants.

The village is rapidly increasing in population, in buildings, and in business,

due to the immense copper and silver mining industries all in full operation and employing many men and teams to haul ore to the railway station as fast as the mines can be worked. Two railroads are now being built to Saratoga, Wyoming, that being the shipping point for the mines. It is expected that cars will be running on one of these roads by December.

MISSOURI.—The Rev. Samuel Mills, of Crystal City, writes of the great misfortune that has fallen upon his mission in the closing of the glass factory at that place, throwing many persons out of employment and cutting off their only means of support. Many families have moved away, and the place now looks like a forsaken hamlet. The mission has suffered with the rest of the people, the missionary in charge being now dependent entirely upon the small stipend received through the Board.

MONTANA.—The Rev. Charles Quinney, in charge of Immanuel Church, Miles City, St. Matthew's, Glendive, and St. Thomas's, Wibaux, reports that his work continued regularly. While on vacation, in August, he performed other missionary work. At Howard, fifty-six miles from Miles City, he baptized eight children belonging to one family. He was the first Episcopal clergyman to visit Howard, and received pressing invitations to return and hold services there.

NEBRASKA.—The Rev. Thomas G. Losee, of St. John's, Albion, writes that within the last three months he has opened services at Boone, a small town six miles from Albion, and organized a Sunday-school, beginning with twelve pupils. There are three Churchpeople at that place who, with others, attend the services.

Albion is in a prosperous condition. A rectory is building there and is expected to be finished by the 15th of this month.

OKLAHOMA AND INDIAN TERRITORY.—The Bishop writes the Rev. Dr. J. N. Lee, who died at Waukegan, Illinois,

September 1st, had been, during by far the larger part of his ministry, a missionary in trying fields. He went to Kansas in 1865, did pioneer work there with Bishop Vail, both missionary and educational, having the care of what is now Bethany College, at Topeka, in the founding and upbuilding of which he did self-sacrificing work. Later he was stationed in Ohio, Missouri, and Florida. From 1894 to 1897 he did his last faithful work in Oklahoma and Indian Territory, and was always devoted, self-forgetting, and earnest.

PORTO RICO.—The Rev. George B. Pratt wrote from San Juan recently as follows: "My congregations on Sunday are my strongest lines of encouragement during these summer months. They keep up better than I had expected. Some of our civilians have gone on vacation until the fall. The military are always in attendance and at present outnumber others. The Colored people come irregularly, yet there are among them a few faithful ones. . . .

"Citizens who come to San Juan on business have hard lines. I pity them. . . . United States' laws need to be introduced immediately. The Porto Ricans are sharp, and impede Americans considerably.

"The Church will grow just as fast as Americans can come here. There are some Porto Rican Church-of-England people in whom I am becoming interested.

"We are well at present. We have difficulty in getting our food supplies. We had to pay duty on groceries from New York."

SACRAMENTO —The Rev. T. L. Bellam, of St. James's Mission, Wadsworth, reports that there has been a marked growth in that town during the past three months. The business of the railroad has increased and employees are more numerous, among whom are some Church-people.

SALT LAKE.—The Rev. Ellis Bishop reports that St. Paul's Chapel, in Salt Lake City, has become self-supporting since June last, and has surrendered its stipend from the Board of Missions with a grate-

ful recognition of the help afforded through the Board during the years of struggle. The chapel reports 208 communicants, an increase of ninety over last year. The Rev. W. Daunt Scott has succeeded Mr. Bishop as missionary in Salt Lake county, who, since his arrival in June last, has taken charge of St. Peter's Chapel in that city.

Miss Fannie D. Lees reports that she has done much work as missionary in Salt Lake City, making house-to-house visits in the hope of interesting the people in the work of the Church, especially in St. Peter's new mission in the north-western part of the city, and the only "Gentile" church in that district.

Already six children have been baptized, and several have asked to be confirmed. A guild for girls has been organized. The chapel is in a flourishing condition.

The Rev. O. E. Ostenson, archdeacon, reports that during the past quarter he has travelled over 2,500 miles, 550 of which were by wagon, and one continuous trip. It took five weeks to make the trip, and it is the fifth one he has made. The people look for him all along the route every year and say: "We have had no service since your last visit." He is from forty to 100 miles from a railroad on that trip and does not see one all the time he is gone.

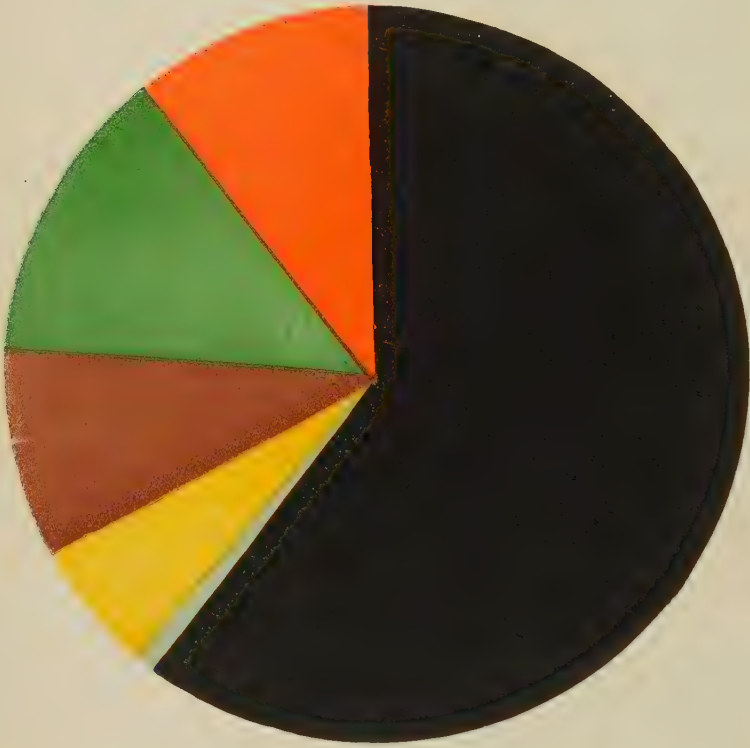
SOUTHERN VIRGINIA.—The Rev. C. B. Bryan, of the Hampton Indian School, reports the work at that institute as progressing, only being interrupted by "the yellow fever scare" at the National Soldiers' Home. As that came while the students were off on vacation, no great harm was done; not even a suspicious case occurred either in the institute or in Hampton. The condition of the work up to vacation season was excellent.

WESTERN MICHIGAN.—The Rev. Woodford P. Law, in charge of Cadillac and several other mission stations in that diocese, reports that four missions have been organized, two churches built or rebuilt, and a number of new mission stations opened where, heretofore, there has been no Church organization. In the prosecution of that work Mr. Law has travelled some 40,000 miles.



MAP OF THE WORLD.

The following map, published by the Students' Volunteer Missionary Union, gives at a glance the comparative extent of the religions of the world as at present constituted.



<i>Red</i>	=	175	millions	Mahommedans.
<i>Green</i>	=	230	"	Roman Catholics.
<i>Brown</i>	=	200	"	Protestants.
<i>Yellow</i>	=	110	"	Greek Church.
<i>Blue</i>	=	9	"	Jews.
<i>Black</i>	=	750	"	Heathens.
<hr/>				
		1474	"	Total population of world.

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FOREIGN MISSIONS.

FORM OF BEQUEST TO FOREIGN MISSIONS.

I give, devise, and bequeath, to the Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America, for Foreign Missions.....

Should it be desired, the words can be added : For work in Africa, or China, etc., etc.

OUR MISSION IN JAPAN.

I HAVE been requested to give an account of our mission in Japan, as I have seen it during the last seven years. This is a greater undertaking than one might think. It is not easy in a short article to condense the ongoing and progress of an old mission in a country like Japan; but, ever ready for service of any kind that may bring our very important work before the Church, I apply myself to the task; begging indulgence for any and all imperfections that may be discovered in the attempt.

Seven years is a long time—it is one-tenth of the allotted age of men. In the life of man, therefore, it is no inconsiderable part of the whole. Generally speaking, it is about one-seventh of the working time of most men, and about one-third or one-fourth of the average working time of the missionary abroad. But seven years in the life of a mission is not long. Seven years of skilled work on material interests, such as railways, steamships, bridge and house-building, telephone and electric machinery, etc., will make a great show, but seven years' mission work on reconstructing public and private character, centuries in forming, may indeed show very little.

Here we come upon the very point which distinguishes material and spiritual work—the point which, unfortunately, so many accustomed to the former fail to recognize when they come to the work of a mission in foreign lands, which is distinctly spiritual. These workers in the material world expect their work to show, and if it has been faithfully done it usually does show; and they have a right to expect this showing, which is,

moreover, a very great and necessary encouragement to the workers. When we come into the spiritual sphere, however, the work done may or may not show for the present. It may be, and sometimes is, years and generations before what the worker has done will come to full fruition. The worker also must have spiritual not fleshly eyes only to look far into the future for this encouragement and reward. To the eye of flesh alone the mission work is a failure. Witness the remarks of Stafford Ramsen in his recent book on "Japan Since the War with China." Those, and there are many such, whose own spiritual life perhaps lies untouched and unawakened, who busy themselves only with the material, political, educational, industrial, and perhaps moral interests of Japan, who know little and care less about Christianity, see, as a matter of course, no good and no progress in missions. It may be laid down as an axiomatic truth, that no man, not himself a Christian, and consequently not in sympathy with the work of Christian missions, is able to pass a correct judgment upon the work of missions. Their criticisms are worth no more than criticism would be of the untrained and untutored peasant upon the great scientific problems of the world. The scientist would rightly brush such opinions aside as of little weight, and as but little short of presumption. No, the work of missions is to be spiritually discerned not with the cold, untrained, unsympathetic eyes of those who have persistently withstood the challenge of the truth to their own spiritual natures.

Let no one, therefore, be perturbed by

adverse criticism of mission work, coming from such sources. Their remarks are not the result of actual experience and investigation (for they are never seen by the missionary), but by mere hearsay of those who, like themselves, have no desire for Christianity. In the club room, on the railway, at the bar, and at the festive board, from men and women who have never taken the trouble to look into the work of missions, these writers on Japan take their opinions of a work that would occupy months to investigate and understand. No; let the Church rest upon the intellectual and spiritual honesty of her missionaries, who alone are the true judges of the work.

In looking over the last seven years of our mission, one readily notices a number of distinct advances. I shall content myself with calling the attention of the Church to but three:

1. The mission itself.
2. The status of the mission.
3. The work of the mission.

First, in the mission itself:

Seven years ago we had no acting Bishop in the field; our much respected Bishop Williams having resigned the duties of his office. Since then our dear Bishop McKim has been consecrated to the office and work of a Bishop, and is leading us well.

The next great change for the better is to be noticed in the awakening of the mission, to a deeper consciousness of her great and glorious mission to the people of Japan. This consciousness is due to a clearer Church consciousness on the part of the mission. The Foreign and Japanese clergy and lay-workers alike feel, in a measure which they did not seven years ago, that they are possessed of a deeper sense of a God-given commission to bear the unspeakable blessings of the Gospel to the Japanese people, through the purest branch of the Church. The immense gain in spiritual force which this new sense of our great work has produced has been apparent in all departments of the work.

The next great advancement is the strong conviction, born of long experience in Japan, that the polity, teaching and worship of our branch of the Catholic, Apostolic Church is the most easily understood and most natural and con-

genial to the Oriental mind, being at the same time most liberal and satisfying. It is no little advancement and strength to a mission, or to the individual missionaries, to be thoroughly convinced by experience that what they at so great cost to the Church and themselves seek to give to the people, is most assuredly the best the world has to give. There is nothing richer, freer, more elevating, more sustaining and soul-satisfying—not perfection, to be sure, but the very best that Catholic Christianity, during the centuries past, has produced in the Occident.

Great advancement has been made during the last seven years also by more completely adapting our ideal missionary episcopal organization to its new environment. In doing this we have witnessed again one of its chief and most beautiful characteristics—its ability to adapt itself so readily to all circumstances and surroundings. We have also seen its great moulding power. There is a military element in it which commands order and respect to superiors in rank and office. The Japanese, accustomed to the order and obedience encouraged in the feudal system, readily understands and appreciates its merits.

With our incomparable organization the Bishop and the mission have been able to divide our territory in a most satisfactory manner. Seven years ago we had but one diocese, stretching from Central Japan north about 900 miles. Now we have two—Tokyo and Kyoto—the Kyoto Diocese being yet without a Bishop of its own. This division has greatly strengthened the mission. Furthermore, our mission stations are all well located in the provincial capitals and larger cities, and are all easy of access by railroads or steamships. It is, however, to be regretted that want of means often has prevented the mission from commanding the best sites in these cities for our churches and schools.

There also has been some improvement in what may conveniently be called mission continuity. There is gradually being weeded out of the mission what, for want of a better term, perhaps, may be called the tramp system, which, although

utterly foreign to the genius of our organization, had somehow, more or less, crept into practice. The desire for, and novelty of, change, the placing of one man here for a while, and another there, then suddenly transplanting them into new soil, has cost the mission and missionary much more than it has gained for them. Most missionaries have little desire for being constantly on the move. They prefer to take root, grow, and bear fruit, and like to be given a chance to do so.

It is easily understood how our work in a foreign land like Japan must be progressively educational.

To the mission and missionary the indispensable requisite of success is continuity—continuity in work and continuity as to the workers to Foreign and Japanese alike. Nothing can be more injurious to mission effort than the giving up of work once begun; that looks like defeat. The first great duty of the missionary in the place where he resides is to get the acquaintance, friendship, and, most of all, the confidence of the people. If he cannot do this his work is a failure; and he can do this only by long residence among them, and by universal and constant politeness and kindness. This takes time. Every removal, except for overwhelmingly good reasons, and at the request of the missionary, does great injury to the cause, and to the missionary also, and is, with but few exceptions, a great waste of time, money, and energy. Our Japanese people appreciate the value of continuity as much as we do. They say the *kokoro* (heart or mind) of the work changes when it passes into other hands. Changes, they know, must take place, but let them be as few as possible.

When I arrived in Kyoto seven years ago, I was of course obliged to ask for a residence passport from the government. I asked for a passport covering eight years, an unusual request. It was given, and I always felt that it was granted because it meant business, and therefore was worth granting.

We are quite certain that many Japanese do not come into the Church because they are not sure of its permanency. We cannot wonder at their natural pre-

caution when we remember what it costs them to break with the old religions; when they do break they can never very well return. The Japanese also are mainly influenced by individuals; they are hero worshippers to a large extent. The missionary's personal influence is his greatest power—not his preaching, but his personal influence and daily life; when, therefore, the missionary, be he foreign or native, leaves his work many drop away. Despite our teaching them to love the Church rather than the man, the fact remains that the man has a personality and the Church has not, and they cling to the man. The missionary's influence abroad is in proportion to the length of his stay. It will therefore readily be seen what a distinct advancement the mission has made in her effort to secure continuity and permanency wherever she goes.

During the last seven years, in leadership, in adaptation of mission organization to its environment, in mission consciousness, in mission conviction of best gift-bearing, and in mission continuity and permanency, the mission has made marked advancement. There are few who will not readily see the value to the Church and mission of such advancement. The mission is therefore a power in Japan to-day, that she scarcely could lay claim to seven years ago.

Second, the status of the mission:

Here also there has been great improvement during the last seven years. There was a time when for various reasons the mission ranked scarcely above mediocrity; the puny efforts and lamentable failures provoked smiles of half pity, half ridicule on the faces of observers.

It is hard to account for the impressions made on others, except on the ground that our early missionaries were either not properly sustained by the Church at home or because of overwork, or by over much humility and modesty, their work in this line never came to the notice of the public. Such was the estimate of this mission by those outside her bounds years ago. This can not be said of this mission during the last seven years or at present. She now stands at the front in aggressiveness and philanthropic work of all kinds, and the prospect is that she

will yet recover many of her lost opportunities. Socially the missionary of the Church is universally accorded a high position. This is an inheritance from the home Church of inestimable worth and advantage. The social, intellectual and spiritual status has very materially improved also.

Third. The work of the mission :

Under this head there is much to say. The work naturally divides itself into material and spiritual, visible and invisible; work which is seen at once and work which will not show for years to come. This is by no means a fanciful division, but a perfectly natural one. It is a division which every conscientious missionary feels very keenly, when he receives either from the Board or Bishop a printed form and urgent request to make up a statistical report of his year's work. The missionary finds then that what he feels to be his largest and best work for the year cannot be tabulated at all. He finds no heading in the printed form under which he can conscientiously place it, neither can he put it under the head of "remarks." He therefore leaves it unreported until such time as it will report itself in the changed lives and character of men and women long forgotten.

What a blessing to the Church, to the mission, and to the missionary that they are not permitted to see the larger part of their work now! What a test of faith, what a falling back upon the promises, and what a cultivation in patience and humility are the results! Let the Church send forth her missionaries in this larger view of her divine work, and she will neither care very much nor ask for numbers, and tabulated statistics. Let her be content with placing a good man or woman in a community abroad and ask only that they remain good, and faithfully discharge their offices. Any other demand on the part of the Church would seem unwarrantable; it is unfair to the Church and to the missionary. It smacks of a mercenary spirit rather than the spirit of our Lord and His Apostles. It engenders a feverish impatience, and is the occasion of much disappointment. Both the Church and mission are put to a needlessly great disadvantage before the world and much harm has come to the

cause because of it. It directs the attention of the Church too much to the least spiritual and least valuable part of her mission work. Figures there will be. Outward prosperity and development will come; but let not the eye of the Church be directed to, nor rest too long upon, these. Let her rather inquire into and rejoice because of the spiritual progress of the mission as a whole and individually. Let her see to it that the ministrations of the Church are effectively and faithfully performed. Let her delight in the Church being planted in all possible and important places for the comfort and consolation of the people. Let the Church feel that when she has placed in any given city or town a proper church building, parish house and rectory, and has stationed there a God-fearing Priest who will faithfully administer the Church's gifts to the people, she has fulfilled her Lord's command, but not until then. This accomplished, the Church at home may rest assured that a great and lasting work is being done, although she may not have large figures to show for it. May the Church ever more and more keenly realize that the work she is engaged in abroad is spiritual; not a work of a few years, but of generations! May she also realize that pagan nations die hard and slowly. As ancient Rome died, so will Japan and other pagan nations die—by the hands of a few humble missionaries. Slowly, obscurely, very imperfectly indeed those true, brave men began and continued at their great work, underground as it were, at the very roots of Roman society. Many of them died at their posts, others were brought to an untimely end by assassination. These never saw any visible results of their work, but this did not unnerve them nor relax their energies. Their reward lay in the conscious discharge of their Lord's commission, and they were content to let future generations, in the fall of Rome, see the results.

The visible or outward results of the mission's work are easily enough tabulated. With this part of our work the Church, through letters and reports, is already familiar. Our churches, seminary, schools for boys and girls, hospitals, orphanages and Woman's Auxili-

aries and societies should be well known to the Church; also that considerable translation work of the Church's best literature has been done.

It would seem most fitting, now that Japan has abolished her narrow consular jurisdictions and extra-territorial limitations, opening her country to all the world on equal terms with her people and thus attaining a position never attained by any other Oriental state, that our mission also should witness a like expansion in her missionary conceptions and purposes.

It is a matter of no little encouragement and significance that our mission in Japan is soon to have so considerable an addition to its numbers. This is a movement in the right direction. Let it be fol-

lowed up by greatly increased means to be at the disposal of those in the field who, by long experience, have become capable of doing larger and better work. Let these be given all the Church equipment they ask for in their work; let our Japanese clergy be encouraged in every possible way. It would be a lamentable mistake at this juncture to deprive our trained veterans, long in the field, of that ammunition which they could use to such good purpose, and put it into the hands of raw recruits. We want and need both, and with these also leadership for the Kyoto Diocese—another Bishop.

AMBROSE D. GRING.

(Kyoto, Japan).

SEITZLAND, PENNSYLVANIA, August 29th.

AFRICA.

CONSECRATION OF A CHURCH AND AN ORDINATION TO THE PRIESTHOOD.

HAVING arranged for special services at Crozierville on Sunday, July 2d, I intended to start from Monrovia for that place early Saturday morning, but down came the rain in heavy showers nearly all the forenoon—for we are now in the midst of the rainy season; and it was nearly noon when I started in a gig-boat, the launch which I usually charter for such purposes being out of repair. At Clay-Ashland the Rev. Mr. Cassell joined me in a canoe with four ladies who were going to witness his ordination, one of whom was Mrs. Rebecca Russell, widow of the late Rev. A. F. Russell, who had charge of the church at Clay-Ashland, as well as of that at Crozierville for several years. She still takes an active part in Church work.

We reached the landing at White Plains, near the first rapids of the St. Paul's river, at sundown. The steep, clayey bank, wet and slippery from the rain, presented a rather uninviting aspect, especially for the ladies, but the boatmen took each by the hand, and so we reached the top in safety. Then began the five-mile tramp from the left bank of the river. Nightfall was soon upon us, and with it fears about crossing the several rudely-constructed bridges which span the creeks. By the aid of a

lantern, as well as of the Kroomen, who again took the ladies by the hand, we got over safely and reached our destination about nine o'clock. I put up, as usual, at the Rev. Francis King's, who always gives me a hearty welcome, and whose house is hard by the Church, and therefore very convenient. His good wife never tires in trying to make her guests feel at home.

Sunday turned out a favorable day for the services, only one shower of rain having fallen, and we were then comfortably seated in church. At the morning service, the first thing that took place was the consecration of Christ Church. It had been in use for some time, but could not be formally set apart to the service of God until all debts on it had been paid. The Bishop, followed by the Rev. Messrs. Hunte, rector, King and Cassell, was met at the entrance of the church by the vestry who, after the preliminary service, formally presented the church for the worship of Almighty God, the senior warden having read the sentence of consecration. The rest of the service took place as required. The church is one of the neatest in the jurisdiction, built of wood and iron, and reflects credit on Mr. Earl, the builder, who is one of the parishioners and a first-class mechanic.

After Morning Prayer, the sermon was

preached by the Bishop from Exodus xl., 9-16, which was found to be quite applicable to the two events of the occasion—consecration of the church, and ordination to the Priesthood. The Rev. Edward Hunte presented the candidate, the Rev. Nathaniel Henry Benedict Cassell, and assisted in laying hands on him. Such a service is always deeply impressive, especially in this jurisdiction, where the occurrence is so rare, but it seemed particularly so on this occasion. The Holy Communion was celebrated, and all the clergy took part in the distribution. The congregation was large and seemed interested to the very end, although it was nearly two o'clock when we closed. There were visitors from other settlements and denominations of Christians.

The Rev. Mr. Cassell, who has now been advanced to the Priesthood, is one of our most prominent young clergymen, a graduate of Hoffman Institute, and gives promise of a successful career. Like many a poor boy, left to paddle his own canoe, he has worked his way up commend-

ably. I have placed him in charge of the work at Clay-Ashland—not by any means an easy task, but I believe he will prove himself equal to it. At the second service, held late that Sunday afternoon, he preached from the Gospel for the day—"Launch out into the deep, and let down your nets for a draught," and did justice to the subject, which seemed of itself appropriate to the occasion. May God continue to bless him!

It is to be regretted that the Rev. Edward Hunte, who has charge of this parish, is still in bad health. He had to be carried to the church in a hammock, being unable to walk. He is still full of zeal, but is held by a disease (rheumatism) which has the mastery of him. May He in whose service he is engaged, and who is also the Great Physician, restore his health and strength! But, however it may be, the will of the Lord be done.

SAMUEL DAVID FERGUSON,
Missionary Bishop of Cape Palmas and
Parts Adjacent.

MONROVIA, LIBERIA, July 7th.

CHINA.

ST. JOHN'S COLLEGE, SHANGHAI.

WE are exceedingly pleased to be able to reproduce, from the *North China News* of July 21st, the following readable article about St. John's College:

The close of the summer term of the college which is doing such really excellent work amongst the rising generation of China was made the occasion of some interesting ceremonies, affording striking proof of the character of the education imparted there and the steadiness and sureness with which the institution is extending its means of usefulness. In the first place the visitors who accepted the invitation for Wednesday afternoon had a pleasant opportunity of judging of the high educational standpoint the boys can reach, the intelligence with which they seem to appreciate what is taught them, and the existence of a spirit amongst the scholars resembling that of a public school at home. Afterward the new Science Hall was formally opened by Bishop Graves.

Five o'clock had been fixed as the time

for the commencement of the ceremony, but some time prior to this a large company had assembled in the grounds of the college. The Chinese in their holiday attire, and for the most part parents or other relatives of the scholars, lent to the scene a touch of picturesque novelty, for it is not often in Shanghai that we see foreigners and the better class of natives mingling so freely and with such a common interest in all that was taking place. The first part of what were described as the closing exercises took place in the college quadrangle, which was a beautifully cool arrangement for the spectators. A raised platform had been erected in the centre draped with the college flag and the national colors of Great Britain, the United States, and China. The boys, wearing their smart cadet uniforms of white and blue facings, sat together on one side, while the visitors occupied chairs or stools on the grass or overflowed into the side verandas of the college building. After a hymn and opening prayers, Archdeacon Thomson deliv-

ered an address in Chinese, and then the Rev. E. T. Williams spoke in English. To the boys he addressed words of advice and encouragement. Although they were enjoying exceptional advantages in the matter of education, yet he pointed out that they must not get into the way of looking upon education merely as a means of improving one's position. Many boys went to the college and when they found they had learned enough to enable them to earn a little money they left. He spoke of their duty to their country, and how much in a quiet way they could do to dispel ignorance.

After this came the lighter side of the entertainment, the rendering of the Forum scene from *Julius Cæsar*, the cast being as under:

Julius Cæsar.....	S. Z. Nie.
Marcus Brutus.....	Z. J. Tsu.
Cassius.....	S. T. Tyau.
Marcus Antonius.....	K. C. Tyau.
First Citizen.....	Y. S. Zau.
Second ".....	I. M. Sze.
Third ".....	F. C. Zung.
Fourth ".....	Y. J. Tsang.
Servant.....	S. L. Tsang.
Citizens.	

There was perhaps the suspicion of a titter as the characters came on to the stage wearing costumes which were intended to give them a more or less Roman appearance. But the audience were soon captivated by the really high standard

of elocution the actors had reached. It was a distinct novelty to hear a Chinese youth declaim Marc Antony's speech, and with an obvious appreciation of its sarcasm and pathos. The scene won much applause.

The next event was the distribution of prizes to the successful students by Bishop Graves. The prizes also included a silver cup for the winner of the college tennis tournament, presented by Mr. John Stenhouse, who himself handed the prize to the victor, whose popularity was attested by the plaudits of his school-fellows.

The company then repaired to the new building which forms the Science Hall and on the upper stories affords accommodation for some forty more students. That this extension is needed is shown by the statement that for about forty vacancies at the end of the term there are 150 applicants to undergo the preliminary examination. Headed by their drum and fife band, playing the "British Grenadiers," the boys marched to the front of the building, where Bishop Graves briefly explained the use of the hall and, inserting the key, declared it open.

The visitors were then invited to enter, and, after partaking of refreshments, they spent some time in inspecting the various lecture-rooms, the hall to be used as a museum, and the pupils' apartments.

JAPAN.

Mr. James D. Yoshimura left on the steamer "Doric" August 5th, to take up work in San Francisco among his own countrymen. He has served for several years with success as a catechist in St. Matthias's Mission, Mayebashi. He has translated Balfour's "Foundations of Belief" into the Japanese language. This has been published as a financial venture by the Japanese themselves.

This shows that the metaphysical side of Christianity is not without its interest even to this people. His young wife and infant child will long for his speedy return. Churchmen can aid him by their prayers and alms through the authorized channels; they can get his aid by letter in the conversion of Japanese in all parts of the continent, and they can send persons with letters of introduction to him.

MEXICO.

WORK AMONG ENGLISH-SPEAKING PEOPLE.

CHIHUAHUA.—This is the first place of importance on the Mexican Central railroad south of El Paso, Texas, distant from it nine hours. It occupies a some-

what similar position in this region to that occupied by Monterey on the Mexican National railroad. It is thirty-eight and one-half hours distant from the City of Mexico, and at this season the change of temperature is anything but agreeable.

Leaving the city on July 12th, and stopping over one day in Aguas Calientes, I reached Chihuahua on Saturday, the 15th, at 11:15 A.M. I spent the afternoon and evening in visiting the people, of whom I found some were out of town and others ill. Some preparations had been made for my coming, and on Sunday I had two services in a private house. In the morning, eight persons, two of whom were men, received the Holy Communion. The establishment of regular services was discussed after both services, and a committee was appointed to find all the persons interested and to see how much could be secured toward the support of a minister. Unhappily, Chihuahua is so situated that it cannot be combined with any other place, and our people are not sufficiently strong to support a clergyman, unless it should be a single man, willing to endure hardness for Christ and His work's sake. The city is developing and will continue to develop, and it would be an admirable thing to occupy it, and let the development of the Church keep pace with that of the city. A good work could be done here, by the right man, and when I receive the report of the committee I will see what can be done. A highly recommended man is waiting to enter the field if the necessary arrangements can be made.

While here I was called on by an English gentleman who is deeply interested in the development of the country west of here, on the Pacific slope. He thinks there will be quite a colony of his countrymen established in that region, and his brother, an English clergyman, will probably come out next year, on a visit, and will do what he can for the establishment of the Church. At my visitor's request I wrote to this clergyman, encouraging him to carry out his purpose.

DURANGO.—This place is the present western terminus of the Mexican International railroad, which starts from the Rio Grande at Eagle Pass, and crosses the Mexican Central at Torreón, ten hours south of Chihuahua, fourteen and a half hours west of Eagle Pass, and six hours east of Durango. Leaving Chihuahua Sunday night at eleven o'clock, I reached Durango at 3:15 P.M. on Monday,

changing cars at Torreón at 9 A.M. The country about Durango is beautiful and as the altitude is 6,300 feet, the temperature I found charmingly cool. The only person of whom I knew was out of town, and it was only after a good deal of inquiry that I found a few of our people among the 100 English-speaking residents. These few I saw, and it was determined to consider them as connected with Torreón for the present.

MONCLOVA.—Leaving Durango at 5:45 P.M. on Tuesday, I reached Monclova at 7:30 A.M. on Wednesday. This place is between Torreón and Eagle Pass, and as it is the end of a division of the railroad, its principal population consists of the company's employees. I was met here by the Rev. Dr. Bates, of Eagle Pass, who for some time past has been doing some missionary work on the line of the railroad, having baptized thirteen persons, married twelve couples, had twelve burials, and held a number of other services. We spent the day together, talking about the work and making some visits, but we could not arrange for a service that day. I was delighted to find Dr. Bates willing to make periodical visits between Sundays, to the principal places on this railroad, asking only to be helped pay his travelling expenses. This is the very best arrangement that can be made at present, and I sincerely hope the travelling expenses will be provided.

While sitting at the station waiting for the midnight train for Torreón, I had an interesting conversation with an intelligent Mexican, who was greatly interested in what I told him of the Mexican Episcopal Church. He had long since renounced Romanism, but had found no comfort in the Protestant missions, and had never even dreamed of a Mexican National Church which should be distinct from both these. He sympathized warmly with the work of which I gave him an account, and seemed at once to grasp our fundamental principles.

TORREÓN.—Leaving Monclova at 12:20 A.M., I reached Torreón after a nine hours' run. I was met at the station by a French lady—Madame Alin De Coster—an earnest Churchwoman, who has had a remarkable history, and who occupies an unique position in this community.

There are about 300 English-speaking people here, most of them employees of the railroads, and Madame De Coster is affectionately addressed as "Grand-mother" by them all, and it is plain to see that she exercises a powerful influence for good among them. This active old lady, now in her seventy-first year, spent the morning making visits with me, and the afternoon in making others and in fitting up her "chapel" for the evening service. She has everything necessary for the purpose, all provided by herself, and when she ushered me into the room, I was most pleasantly surprised to find so perfect an arrangement—absolutely nothing lacking. The congregation was small, partially owing to the prevalence of small-pox in the town, but we had quite a pleasant service. We have few members here, but the work will develop and this place will probably be the centre at which we shall have to settle a man in due time. In the meantime, Dr. Bates will do the best that can be done. The people know him and like him, and were greatly pleased to find that he will hereafter visit them regularly, as we hope he will be able to do.

AGUAS CALIENTES AND SAN LUIS POTOSI.—Friday, at 9:25 A.M., I took train for these points. On my way up I had baptized a child at the former place. The mother had, after the service, expressed a desire to follow her little one into the Church, and I gave her instructions as to the preparation necessary, and afterward wrote to her suggesting that she should be baptized on my way south. Arriving at Aguas at 9:55 P.M., I found my suggestion had been accepted, and that my services were desired. As I had to wait two hours for my train for San Luis, there was plenty of time, and I had the pleasure of baptizing not only the mother but also the father, and so uniting the whole family in the Body of Christ.

Reaching San Luis at 6 A.M. on Saturday, I found plenty to do, making calls and preparing for the service on Sunday. The reading-room of the Mexican Central had been secured, and the ladies hired a piano—for want of an organ—and so arranged the room and adorned it with flowers that it was transformed.

We had a very hearty service, with all the music except the *Te Deum*, and everybody seemed to enjoy it. The windows were crowded with Mexicans during the whole service, but there was no disturbance or irreverence, the service seeming to make a deep impression on them. At this visit I practically concluded arrangements for placing a clergyman here to minister to this place and Aguas Calientes, and do some occasional work elsewhere, and I hope to have the work established in a few weeks.

On Monday, at 1 P.M., I took the Mexican National train for the capital, where I arrived at 6:40 A.M. the next day. I had been absent thirteen days and nights, in which time I had travelled about 3,500 miles, had spent seven nights and five days on the train, and had visited only six places. A country of "magnificent distances," truly!

I have two places more to visit, Guadalajara and Tampico, and then I shall have seen all the most important places.

H. FORRESTER.

CITY OF MEXICO, July 28th.

THE MEXICAN EPISCOPAL CHURCH.

Having favorable opportunity recently for studying from various standpoints that autonomous branch of the Church Catholic known as the Mexican Episcopal Church, and knowing of the interest of the brethren in the United States in this important work, great is my privilege in saying a word in its behalf.

That the intelligent and pious Mexicans, who some twenty years ago sought the truth as "it is in Jesus," did not at once find masterful guidance and faithful leadership, either from within or without their country, we know to be a fact. Yet, as by slow processes of education and discipline, they are now strongly capable, as never before, of performing the labor given them of God, can any say they have at any time suffered even temporary defeat?

Statistics have been supplied heretofore of the Mexican Episcopal Church, but, I venture to say, none have been made public which better represent in all respects the story of the work in this republic than those which follow.

Seven men, I. B. Bustamante, J. A.

Carrion, J. V. Hernandez, Eligio Lopez, F. Orihuela, J. L. Perez, S. V. Salinas, out of thirteen millions, stand for the pure and undefiled religion of Jesus Christ by belief in and by teaching of the Holy Scriptures and the Apostles' and Nicene Creeds, and by the use of formularies of ancient orthodox worship mostly of Mozarabic rite and, moreover, by their godly life and example—Presbyters of the one true Catholic and Apostolic Church.

Besides there are six Deacons and eight students in the Dean Gray Seminary of Mexico City, preparing for Holy Orders. There are thirty-six girls in the well-conducted "Josephine Hooker Orphanage," under the teaching and care of Miss Forrester, principal, Miss Driggs, Mrs. Moreno and Miss Maury. Mrs. Evans visits the school twice a week and gives gratuitous instruction in sewing and dressmaking—invaluable studies in this country.

STATISTICS.

There are six day-schools in different

places, attended by 143 scholars. Number of communicants reported, 626 (the actual number is about 800); total baptized persons, estimated, 1,500.

What with the care of the Mexican Episcopal Church and of the English-speaking congregations and different institutions connected therewith, editing and publishing a paper in the Spanish language in furtherance of a pure Christianity in this country, and his general promotion of the whole work by a large and exacting correspondence, embracing the raising of funds for its support, the Rev. Henry Forrester is a very busy man indeed; daily called upon to meet and decide difficulties often involving questions of great importance to the Church's interest in this large and growing republic. It is a pity, with so good a man in the field, that there should be any embarrassment, as there often is, for want of funds to carry on the work in Mexico.

G. Q. A. ROSE.

MONTEREY, August 15th.

ANNOUNCEMENTS.

Africa.—Information has been received from the Bishop of Cape Palmas that he has appointed Mr. Z. B. Seda Roberts as teacher of the parish day school at Greenville, Sinoe.

China.—At the meeting of the Board of Managers, held on September 19th, Bishop Graves's appointment of the Rev. S. Harrington Littell was confirmed, to take effect September 1st, and the necessary appropriation made. Mr. Littell went out last year at his own charges, with a view to testing his fitness for the work. It is very pleasing that he has determined to accept a regular appointment upon the staff of the mission.

—At the same meeting, Bishop Graves's appointment of Edmund Lee Woodward, M.D., of Richmond, Virginia, as missionary physician to China was approved, and the necessary appropriations made.

—The Rev. Benjamin L. Ancell and the Rev. Cameron F. McRae, under appointment to the China mission, left New on September 1st.

—Information has been received by cable of the safe arrival of the Rev. Arthur M. Sherman at Shanghai on September 23d.

—At her own desire, Bishop Graves has consented that Miss Charlotte M. Mason, under appointment to his field, shall remain in this country another year to complete her course in the Church Training and Deaconess House, Philadelphia.

Japan.—The Rev. John C. Ambler, wife and family, left Washington, *en route* for Japan, September 19th.

—The Rev. Allan W. Cooke left New York September 6th. The Rev. J. Armistead Welbourn left Baltimore September 5th. The Rev. James J. Chapman and the Rev. H. St. George Tucker left New York September 1st. Miss Clara J. Neely left Portsmouth, Virginia, September 16th. Miss A. Theodora Wall left New York September 1st, all of them intending to sail by the steamer "Rio de Janeiro," as did also Messrs. Ancell and McRae, which vessel, however, having been chartered by the government, their passages were transferred to the steamer "Coptic," sailing on the 29th. They have all been heard from *en route*.

—Miss Emma Williamson, returning to duty after vacation, left New York September 5th, and sailed by the steamer "Empress of China" on the 12th of that month.

MISCELLANY.

AT MID-DAY PRAY FOR MISSIONS.

THE Lord, even the most mighty God, hath spoken, and called the world, from the rising up of the sun unto the going down thereof. *Psalm* l., 1.

Ask of me, and I shall give thee the heathen for thine inheritance, and the utmost parts of the earth for thy possession. *Psalm* ii., 8.

* * *

AT mid-day the Saviour of the world hung upon the Cross, lifted up that He might draw all men unto Him.

At mid-day Saint Paul was converted and called to be an Apostle to the Gentiles.

At mid-day Saint Peter was upon the house-top praying, and received the three-fold vision of the ingathering of the Gentiles.

THE Missionary Council, at Chicago, in 1893, adopted a resolution that, during the continuance of the Council, a pause should be made each day at twelve o'clock for brief prayer for the coming



of Christ's Kingdom in all the world, and recommending the custom of noonday prayer for missions to all gatherings of Churchpeople, and to the clergy and mission stations at home and abroad.

THE Church of England Missionary Conference, held in London in May, 1894, adopted the custom of noonday prayer upon suggestion from the American Church, and in their report said: "The conference is now among the things of the past. Is it too much to hope that at least one permanent memorial of it may remain amongst us, and that from many of our churches the noontide bell may call us, in the field, the workshop, or the mart, to lift our hearts, at any rate for a moment, in prayer for all missions of the Church of Christ?" The House of Bishops in Minneapolis adopted the observance, and it may now be considered an established custom commended by the highest authority.

INTERCESSION.

OUR blessed Saviour in giving the great Commission promised His presence to the Church unto the end of the world. Therefore let us earnestly beseech Him to make every mission station to be a centre of light and a channel of life; to inflame the missionaries with zeal and love; to grant them guidance and protection; to send forth many who are wise to win souls; and to give all Christian people a willing heart to sustain and further the work of missions for the glory of the Triune God in the salvation of all men.

SINCE THE MISSIONARY COUNCIL, CONSISTING OF ALL THE BISHOPS, THE MEMBERS OF THE BOARD OF MANAGERS, AND A LARGE NUMBER OF CLERGYMEN AND LAYMEN SELECTED BY THE GENERAL CONVENTION OR BY THE SEVERAL DIOCESES, WILL MEET IN THE CITY OF ST. LOUIS ON OCTOBER 24TH AND THE TWO FOLLOWING DAYS. THE PRAYERS OF THE WHOLE CHURCH, FROM NOW UNTIL THEN, ARE EARNESTLY REQUESTED.

Prayer for Convention, page 37 of the Prayer Book,

REPORTS OF OTHER SOCIETIES.

THE American Bible Society has issued its eighty-third annual report, in which the Board of Managers announce that the year past has been one of notable events, viz., in the change in the *personnel* of the administration, in the introduction of new methods of reaching the vast constituency of the society, in the opening of new fields of missionary opportunity of great responsibilities, and in the indications of a fresh interest in the work of the society on the part of the Christian public. During the year the society lost by death Mr. Stephen Van Rensselaer Cruger, who for nearly a quarter of a century had been identified with its work. Mr. Robert Bowne Parsons, for the past six years a member of the board, died November 2d, 1898. Two also of the executive officers have ceased from their labors—the Rev. Albert S. Hunt, D.D., corresponding secretary, and Mr. Caleb T. Rowe, for forty-four years general agent, and at the time of his death general agent *emeritus*.

Two new members of the board have recently been elected: Henry S. Stearns, Jr., M.D., to succeed Mr. Cruger, and Mr. Alexander Maitland, to fill the vacancy caused by the resignation of Mr. John H. Washburn. The vacancies caused by the death of Dr. McLean and Dr. Hunt have been filled by the appointment of the Rev. John Fox, D.D., of the Presbytery of Brooklyn, New York, and the Rev. William I. Haven, of the New England Conference of the Methodist Episcopal Church.

The treasurer reports receipts from all sources to be \$370,064.33. For the foreign work the Board appropriated, during the current year, the sum of \$156,509.94.

Noteworthy changes have been made in the manufacturing department of the society during the past year. Three new Century presses have been put in place. These machines are capable of turning out 5,000 volumes a day. The total issues for the year amount to 1,380,892 copies, of which 719,622 were distributed in other lands. The total issues of the society in eighty-three years amount to 65,962,305 copies.

The American Baptist Missionary Union has published its eighty-fifth annual report, which contains an interesting account of the radical changes that have occurred since the foundation of the society in 1814, and of the work of the past fiscal year in its home and foreign departments.

Under the head of the latter, the statistics for the year ending December 31st, 1898, are given as follows: "The countries in which the work is carried on are Burmah, with stations at twenty-five places; Assam, with eleven stations; Telugus, India, with twenty-five stations; China, with fifteen stations; Japan, with seven stations, and Africa, with eight stations." The summary of statistics for the entire foreign work is as follows: Total number of missionaries, 459, of which 159 are ordained; total number of native helpers, 3,534, of which 280 are ordained; out-stations (places of regular meetings), 1,524; organized churches, 844; self-supporting churches, 588; communicants, 100,189; adherents, 4,873; Sunday-schools, 825; pupils, 34,635; theological schools, 7; students, 198; in collegiate training, 35; boarding and high schools, 38; pupils: Boys, 1,832, girls, 1,070; other schools, 1,330; total number under instruction, 31,254; united with the church during the year, 705; total native contributions, \$41,683.

THE APOLOGETIC VALUE OF FOREIGN MISSIONS.

THE Rev. Woodman Bradbury writes as follows in the *Baptist Missionary Magazine* concerning what Christianity has accomplished in Foreign fields in the last hundred years, that has apologetic value:

"1. First stands the large number of converts to Christianity, won by the untiring labor of missionaries. These have given credible signs of having been born from above, and would be worthy members of the Church anywhere. Nearly all are distinguished by Christian zeal in bringing their friends to the Gospel.

"2. The reflex action of the Foreign mission enterprise on the churches is to be placed to its credit. Nearly all have

been diligent and devoted, while the memorial of many of them is such heroic achievement as overbalances the success of generals and admirals, and even that of statesmen and inventors. Some, who have sealed their work with their life-blood, are the modern martyrs of our religion who prove the divine power of the Christ-love to-day. The religion that can raise such men and equip them with enthusiasm for humanity is itself divine.

"3. The translation of the Bible into scores of languages and dialects, that the common people may have the written Word in the vernacular, has been an important work of missions. It is arduous, both from its amount and its nicety. If the strange language contains no words to express the new ideas of the Christian religion, either new words must be coined or old words must be stretched to cover wider meanings. If the Septuagint Greek, capable of expressing the lofty ideas of the Old Testament, had to be expanded to receive the contents of the New Testament message, think of the difficulty of translating the sublime parts of the Bible into the degraded vehicle ordinarily used for the commonplace and vulgar! What Bede and Wicliff did for England, what Ulphilas did for the Goths of the fourth century, and Luther for the masses of Germany, that the missionaries of the cross are doing for all human races and all future time. In this arduous work are they sustained by a humanitarian impulse? Or are such labors the proofs of a more than human love?

"4. In a silent, unrecognized way, Christianity has undermined the social wrongs of heathendom. The work of the missionaries has not only thrown light upon the terrible condition of non-Christian peoples, but has done not a little to right existing evils. Into this moral bog the root of the true religion has entered, and borne the pure, white fragrant lily of a regenerate life.

"5. Foreign missions have shown the generic connection between religion and learning. Schools and colleges have sprung up side by side with the churches and mission stations. The work of teaching has gone hand in hand with that of

evangelization. Sometimes it is a preparative to conversion, and then a stimulus to highest service.

"6. The Foreign missionary has not neglected the humanitarian and philanthropic side of his divine calling. Medical missionaries have united healing with preaching, as did their Lord. Hospitals and asylums have been erected, and the dawn of a kindlier day breaks on the Eastern world. The self-sacrificing labors of missionaries in time of pestilence, famine and war have been the means of the most fruitful ingatherings of the Church.

"7. The foundations of a Christian civilization have been laid. The caste system has been rendered vulnerable. Wicked customs, gray with age, are honeycombed. Schools have been established by native governments, and the students are profoundly affected by Christianity. Native reforms and ameliorations have begun, which would never have been started but for the preaching of the Gospel.

"The true vastness of these results grows upon us when we realize the difficulties which stood in the way, such as unbelief at home, the human mistakes of the missionaries and the boards, the opprobrium that has come upon the very name 'Christian' in some parts of the field by reason of the vices fostered by some of the Christian nations; the misrepresentations of the real work of missions given out by corrupt officials, whose evil lives have been rebuked and whose business frauds on the natives have been frustrated by the missionaries.

"The evidence for the divine source of the power which, in spite of such a strong array of obstacles, has wrought all this, is wholly irrefragable. 'A single glance at the faces of a Christian congregation in India,' says Dr. Barrows, 'is the best argument for Christianity.' The best argument for the Bible is the fruit of the Bible in hearts where neither heredity nor environment predispose in its favor. The best proof of the historicity of the Acts of the Apostles is not in *Horæ Paulinæ*, but in the new acts of God's modern apostles."

FRAGMENTS.

—The Rev. William Foote writes from Wonson, Korea: "The natives think more of a church they pay for with their own money than of one given them. Dr. Underwood, who has about forty native churches built under his care, on a trip in October, was surprised as he visited one of his bands of converts to find a beautiful little church erected and the people worshipping there. He knew nothing of it until he saw it. The people built it of their own accord."

—There have been 221 birthday presents to the Church Missionary Society of collections of 100 coins each. That brought to my mind the last collection of 100 coins, in which I was asked to take a part. It was in the Amritsar Alexandra Girls' School, where Miss Wright, the daughter of the honored and loved former secretary of this Society, had set her Indian girls to work, very much at their own suggestion, to make a collection of 100 coins, and was herself taking part by collecting 100 of the well-known Indian coin—the rupee.
—Colonel R. Williams, M.P.

—There is a church that has on its rolls just over 300 communicants. Within the last ten years thirty-two of that church have offered themselves for missionary service. Out of those thirty-two, nineteen have already gone out to the Foreign field, and the twentieth is leaving in June next, and three more are in training to go. Out of 300 communicants thirty-two have offered, and in a little while twenty-three will be out. That is, one out of every ten have offered; and one out of fourteen gone. Can it not be done then? Shall we say that one out of 100 cannot be raised out of all true-hearted communicants, and that the remaining ninety-nine cannot support him? Oh, let us look up to God. We sit still sometimes, and we say, "His people will be willing in the day of His power." I sometimes think the day of His power is waiting till His people are willing.—*The Rev. Herbert James.*

—The report that the London Missionary Society is taking an active part in the troubles in Samoa on the side

of Tanu is authoritatively contradicted. The only part the Society has taken is that its medical missionaries have treated the wounded on both sides, and at latest reports the infirmary was crowded with Mataafa's warriors, who are thankful for the kindness they have received.

A PLEASING BOOK FOR CHILDREN.—The children of the Church will be pleased to know that E. & J. B. Young, 7-9 West 18th Street, New York, have just issued a beautiful volume, entitled "Sunday Reading for the Young, 1900," containing 412 pages of interesting and instructive stories, both in prose and poetry, with 187 illustrations by well-known artists—as Browne, Walker, Croome, Miles, Rhead, Robinson, and others. As a book for Sunday reading for the young a specimen quotation will furnish an idea of its suitability. "According to our purpose shall be the success of our progress: and much diligence is necessary to him that will progress well."—*Thomas à Kempis.* The book abounds with wholesome teachings, which are calculated to leave a good impression upon a child's mind, and stimulate to noble actions. The price of the book is \$1.25.

FLEMING H. REVELL COMPANY, New York, have recently issued a little book entitled "Fairy Tales from Far Japan." It is a book of 128 pages, illustrated with forty-seven engravings from Japanese originals, and containing specimens of the most popular fairy stories upon which Japanese children are reared. The stories are translated by Miss Susan Ballard of the St. Hilda Mission, Tokyo. The preliminary chapter "For Grown Up Readers," gives in a very small compass facts of importance showing that many myths of Buddhism and Shintoism derive their origin from some of these fairy tales, which in some instances have been accepted by the Japanese as historic truth.

Part II. is devoted to a consideration of those who read these fables, and Part III. is taken up with a citation of seven of these wonderful tales. Price 75 cents.

"Arabia: The Cradle of Islam," is the title of a unique article in the October number of the *Missionary Review of the World*. The author is Samuel M. Zwemer, F.R.G.S., the well-known missionary pioneer in that peninsula of the false prophet, and he writes fully and graphically of the country, the people and their religion, and the missionary work. A good map and several fine illustrations contribute much toward making this description of especial value. Other articles on Islam deal with "The Future of Turkey," "Protestant Churches in Constantinople," and "A Mohammedan View of the Mohammedan World." "Medical Missions" has also a large place in the *Review* this month. The editor-in-chief gives the concluding chapter in the life of Dr. Green of Ceylon; Dr. H. T. Whitney contributes a paper on "The Relation of Medical to General Missionary Work," and the Rev. Levi B. Salmans describes "The Beginning of Medical Missions in Roman Catholic Countries."

This is but a small portion of the very attractive table of contents for the current number of this magazine.

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THE WOMAN'S AUXILIARY.

CHURCH MISSIONS HOUSE, 281 FOURTH AVENUE, NEW YORK.

MISS JULIA C. EMERY, *Secretary*.

AUXILIARY MEETINGS IN ST. LOUIS.

DURING the week of the Missionary Council, such members of the Advisory Committees as shall be in St. Louis will be called together for a joint conference; the diocesan officers will hold their usual conference with the general officers of the Auxiliary, and a general woman's meeting will take place.

On account of the absence from St. Louis of most of the diocesan officers, arrangements for time and place of meetings have not yet been made, but due notice will be given later, in the Church papers and otherwise.

THE MISSIONARY COUNCIL.

THE Missouri branch of the Woman's Auxiliary, in preparing a welcome for the Missionary Council, felt that that welcome would be all the more hearty if they were more conversant with the nature of the Council itself; and they asked their Bishop to explain it to them. This he did in an article which was printed in the July number of the *Church News* of Missouri, and will appear in the QUARTERLY MESSAGE, where we hope it may be widely read. We extract from it, for more permanent record in THE SPIRIT OF MISSIONS, a couple of paragraphs which contain wise and useful words, not only for the Missouri branch, but for the entire Woman's Auxiliary:

I may be permitted to add a few words to the women of the Diocese of Missouri. You have discovered that the Board of Missions is the executive head and hand, to promote the work of the Domestic and Foreign Missionary Society of our American Church. Its aim is to extend the Church throughout our own United States territory, and to make known the Church in heathen regions abroad. The Missionary Council is really an auxiliary body to help on this work. And the Woman's Auxiliary is exactly another auxiliary body to help on this work. Strictly speaking, the Woman's Auxiliary is organized to help the Board of Missions, whose office is in New York city, to go with the Gospel throughout our own country, wherever the flag goes, and to go to heathen lands abroad. Yet it is practically conceded, that when a branch of the Woman's Auxiliary devotes effort to the help of diocesan missionary work, it is not travelling outside of its path of duty and privilege.

But I would earnestly ask Missouri women of the Auxiliary not to let slip out of their minds and their hearts what they are specially set to do. That is, to think of the all-around great work of the American Church. To stand by it in its Domestic and Foreign departments. To be proud of the comprehensiveness of it. To love the unselfishness of it. To learn of the triumphs of it, whether they be slow

and few, or whether they be quick and many. To be glad and grateful that we are permitted to bear a hand in helping to satisfy the yearning desire of the merciful Redeemer that His blessed Gospel may be known and followed by all the children of men for whom He died and whom He loves.

THE SEPTEMBER CONFERENCE.

THE opening conference of the season, 1899-1900, was held on Thursday, September 21st, in the Board Room of the Church Missions House, directly after noonday prayers, Mrs. Knickerbocker, president of the Central New York branch, presiding.

The branches represented were: Central New York, one officer; Chicago, one; Connecticut, three (one Junior); Long Island, two; Newark, one; New Jersey, one; New York, two; Pennsylvania, two—thirteen officers from eight dioceses. Visitors were present also, from South Carolina and Southern Ohio.

The Secretary reported the opening of the Missionary Year with the farewell service on September 1st, when three of our new United Offering missionaries were in the company that gathered in the chapel of the Missions House. She then referred to the Missionary Council and the meetings to be held in St. Louis in October, and gave notice of possible speakers for the meetings of the different branches during the coming season. Bishop Brooke, of Oklahoma and Indian Territory, expects to be east for the greater part of November; Bishop Moreland, of Sacramento, for November, December, and a part of January; Bishop Morrison, of Duluth, will be represented by Archdeacon Appleby in November, and may come himself in December, and Bishop Horner, of Asheville, sends the Rev. T. C. Wetmore to represent him in January, who will be accompanied by Mrs. Wetmore. The Rev. Mr. Ingle, from China, and Mr. Gring and Dr. Davis, from Japan, and Miss Woodruff, from Africa, are at home from the Foreign field; while Mrs. Prevost, and her mother, Mrs. Demonet, have just arrived from Circle City, Alaska; and the Rev. W. M. Partridge, after his promised year of service in Sitka, has just returned. Beside these, two among the diocesan officers of the Auxiliary have recently returned from journeys round the world, and one from an Alaska trip, and there are other women of the Church beside, who, after long travels in mission fields, might be willing to tell of what their eyes have seen.

In addition to all these, the Bishop of Chicago, in charge of the mission in Porto Rico, writes: "Chaplain Brown is now in this country, and will present Porto Rican missions when he has opportunity."

The secretary of the Brotherhood of St. Andrew says: "I have just learned that Mr. Peyton is on his way home from the Philippines. He will be in New York about October 1st. Do you think that any of the Auxiliary would care to have him speak to them upon the religious condition and outlook in the islands?"

And Miss Elliott, appointed at the last meeting of the Board a missionary upon the United Offering, writes from Salt Lake:

I hope to be in New York during November and December, and am anxious to make known to our Churchwomen some of the very important and interesting

work we are doing in Utah, and shall deem it a favor if you can arrange that I may meet them. Having lived for the past five years in a small Mormon settlement, and going from thence among the people in various parts of the state, I have been able to an unusual degree to study the conditions and work of the Church and the sects, to see also the lives and understand the Mormon people in their homes, which it is not always possible to do. I am sure one must really live in Utah to fully comprehend the unusual conditions in which the people live, and to apprehend the many problems which any and all Christians must meet in attempting any work here. Each state has its own obstacles and difficulties, but I doubt if any present such various and difficult ones as face the worker in Utah, and I feel sure, just at this time, many people are interested in our work and may be glad to have a personal account of what we are trying to do in this most unique state. Bishop Leonard feels that I may be able to speak a word for the dear Church on the frontier, and asks me to write you of my coming.

The Secretary gave notice of the Fifteenth Annual Conference of Church Workers among the Colored People, to be held in St. Philip's Church, New York, from October 3d, at 8 P.M., to Friday, the 6th, inclusive. Friday will be "Woman's Day," when it is hoped that women of the Auxiliary, especially those interested in work among the Colored people of the South, will be present to gain all advantage possible from such an opportunity.

Friday, October 6th: 7 A.M., Holy Communion; 10 A.M., Morning Prayer, Holy Communion and sermon by the Rev. W. V. Tunnell, Warden of King Hall, Washington, followed by organization, reading of reports and papers, miscellaneous business. The Secretary of the Woman's Auxiliary has been kindly asked to address this meeting.

Attention was called to the new and revised leaflets ready for distribution at the beginning of the new year :

An answer to the question, What part can we take in the Auxiliary Work ?

The Story of a Missionary Society.

Christmas Boxes.

Missionary Talks and the Stereopticon.

The United Offering (a new leaflet for 1899-1900).

Shall We Build a Church for Sendai in 1899-1900 ?

A Plea for Medical Work for Women in China (an appeal to College girls).

The Gift Prayer Books. }

An Apple and Its Story. } Stories.

At the request of the Church Periodical Club, the Secretary read the following extracts from letters received by them, showing how welcome the help of the club is—so much of which is given through branches of the Auxiliary:

From Tennessee:

Many thanks for the nice large Testament you sent. I had been wishing for one, and thinking of making an appeal to you in behalf of a middle-aged Colored woman who has never owned a Bible. She and her brother have one together, which belonged to her father; one keeps it awhile, then the other, but it is so old they are afraid to use it. She came to ask me if I could get one, and I told her that there are some ladies in the North, who do give Bibles to those who cannot buy them. She said, "To Colored people?" I said, "Yes," having you in my mind, feeling sure if I told you of the case, you would attend to it, and it would likely be the means of saving that soul by sending her the Word of God.

From Michigan :

The library that was sent to the Sunday-school was received and appreciated. The boys in that school cut cedar posts and sold them to the amount of \$6, to buy supplies for the school. They also cleared and planted the church lot with potatoes, which promise to yield an abundant harvest. The proceeds from the potato patch go to missions.

From Monrovia, Liberia :

We desire to express our thanks to you in return for the books, papers, etc., which you kindly sent us. I think your club is doing noble work, and you little know the good, the cheer that oftentimes comes through the medium of the good magazines to those who have so little in their lives. Last year's papers do not mean much to you, where the press is so active, but they become delightful reading to many so far removed from the evidences of progress. We wish you a hearty "God speed" in your work in sending, thus, rays of light in the dark corners of the earth.

From the Woman's Aid Society, San Juan, Porto Rico:

I failed to acknowledge the receipt of a box of books and magazines. At a meeting of the executive committee resolutions were passed thanking the club for their generous gift. The books and magazines have formed a nucleus for a circulating library, the proceeds of which go to the society. It is not for the poor, exactly, as they read only Spanish, but for all English-speaking people, and they have nobly responded to the call for subscribers. So we have more subscribers than we have books. Many of the Americans have sent us what books they have, and, in time, we hope to make this a really good library.

The Honorary Secretary reported upon a series of meetings which she attended in Virginia in the spring, and spoke of the advantages arising from such meetings. Often several speakers are brought together for a meeting, and the time for each is so short that they can hardly do more than touch upon the subjects which they wish to present. Or a missionary is sent hither and thither during his stay at home, at a great expense of time, strength and money. Mrs. Twing commended the plan of her Virginia trip, one missionary visitor, accompanied by a diocesan officer, making a consecutive journey through a diocese or some portion of it, with plenty of time at each place to bring the missionary work before the people. She described also the simple loan exhibition given in Richmond, prepared with very little cost of time, trouble or expense, and held during the luncheon hour on the day of the annual meeting, in the hall where luncheon was served. The members present took their luncheon in turn, one-half following the other, each half occupying the waiting time in examining the missionary exhibits. Mrs. Twing closed by mentioning a recent meeting held in Fort Worth, diocese of Dallas, and saying that with more frequent conferences of laywomen with the clergy of the Church there would surely be a greater increase of missionary interest.

Reports from dioceses being called for, Mrs. Knickerbocker, of Central New York, asked how the character of the Auxiliary as an auxiliary to the Board of Missions could be preserved without its being too much encroached upon by diocesan claims; and various interesting experiences were exchanged among the officers as to the amount of diocesan work done in their branches, and their

methods in doing it. The New Jersey plan of placing in the Bishop's hands a purse from which he can supplement insufficient stipends, and the Connecticut practice of sending stores to a central point (called the Comfort Club) from which missionaries can be supplied without the contributors knowing to whom their gifts are sent, met with special approval.

The following letter from one of the Connecticut officers was read:

May I make a suggestion regarding the United Offering? Could it be called the United Thank-Offering, in that way giving its high aim and purpose more prominence, and perhaps bringing to many a greater realization of what the Offering is? It may not be feasible; I merely make the suggestion.

Miss Tomes reported for the New York branch progress in preparation for the Missionary Week to be held early in Advent, when the Church of the Heavenly Rest will be open daily for missionary services and addresses, and the basement below for a missionary exhibit and illustrated talks, the days being given to Domestic, Colored, Indian and Foreign work, work in Cuba and Brazil, Mexico, Diocesan Missions, the Junior Auxiliary, and the Church Periodical Club, and the evenings being occupied with stirring missionary rallies under the auspices of the Brotherhood of St. Andrew.

With reference, again, to the approaching meetings in St. Louis, and the loss which the whole Auxiliary, together with the Missouri branch, sustains in the death of its President, Mrs. Tuttle, Mrs. Cox, President of the Long Island branch, moved that a committee be appointed to draw up a memorial and resolution to be presented at the officers' meeting in October; and this committee was appointed as follows: Mrs. Cox, of Long Island; Mrs. Neilson, of Pennsylvania; Mrs. Knickerbocker, of Central New York; Miss Laight, of New York, and Mrs. Meacham, of Chicago.

Mrs. Neilson then moved the following:

The officers of the Woman's Auxiliary to the Board of Missions, assembled for the first time since the death of Mr. Cornelius Vanderbilt, desire to add their tribute to the manifold expressions of sorrow felt at his departure from among us. An earnest and valued member of the Board of Missions, he was an ever ready, liberal and gracious helper in the work of this Auxiliary as well as its own. We shall miss his generous response to all appeals for aid, and shall ever hold him in grateful remembrance.

To his bereaved widow and desolate family we beg to extend the expression of our deep sympathy in this sudden and overwhelming affliction, and to commend them to the Heavenly Father in this sad time of trial.

This minute was adopted by a rising vote, after which, with the Doxology, the meeting adjourned.

A GOOD EXAMPLE.

MISSIONARY AND WOMAN'S AUXILIARY MEETING IN FORT WORTH, TEXAS, DIOCESE OF DALLAS.

On the evening of Tuesday, August 8th, the Board of Missions of the Diocese of Dallas, at the request of the Rev. B. B. Ramage, rector of St. Andrew's Church, Fort Worth, met in quarterly session in St. Andrew's Parish House, having always met hitherto in Dallas, the see city.

The Bishop, the Right Rev. A. C. Garrett, D.D., and the following clergy were present: The Rev. Messrs. F. Moore, Weatherford; J. O. Miller, McKinney; W. K. Lloyd, Paris; Ed. Wickens, Dallas; G. S. Gibbs, Cleburne; J. W. Keeble, Abilene; R. Cotton, Trinity Church, Fort Worth; J. M. Hillyar, Oak Cliff; and B. B. Ramage, St. Andrew's, Fort Worth. Also seven representatives from branches of the Woman's Auxiliary in different towns, and the members of Trinity and St. Andrew's branches, Fort Worth, who were invited to confer with the Bishop and clergy.

After shortened Evensong, addresses were given by the Bishop, on "General Mission Work in the Diocese" and the ways in which he had been able to collect funds from cities in the East, to build churches and rectories, and support the first missionaries, also to build and endow St. Mary's Hall, the Church school for girls in Dallas; by the Rev. J. O. Miller, on "Missions in Towns," giving his own experience in such, and by the Rev. W. K. Lloyd, on "Church Extension in New Fields." An offering of \$66.25 was received, and the whole amount was given to the Bishop for work in the diocese. The church was filled with a large and attentive congregation, and the music was excellent.

On Wednesday, the 9th, there was an early Celebration at 7 A.M., the Bishop the celebrant, at which a large number received. At 9:30 a conference took place between the Bishop and clergy and the representatives and members of the Woman's Auxiliary. The Bishop's address was most excellent, suggesting ways in which the great work of Christian missions could be helped on by the laity. Mrs. Wallace, president of the diocesan branch, spoke on the Triennial Offering and the work of the Woman's Auxiliary; Mrs. Ramage, secretary and treasurer of the diocesan branch, spoke most ably and earnestly of the Junior Auxiliary and its work; Mrs. Joy gave an encouraging report of the Auxiliary work in Abilene; Mrs. W. G. I'oolle, corresponding secretary of St. Andrew's branch, spoke of help in building churches and rectories, and suggested that money be raised by systematic offerings, however small. Several of the clergy also spoke on the same topics, and there was a general feeling of renewed interest manifested. At noon the meeting adjourned to a parish lunch at the rectory, thus concluding a very helpful and successful session. The next will be held at Denison, in November next.

MAKING THE MOST OF OPPORTUNITIES.

WITH great pleasure we print the account of a western journey lately taken by the president of the Long Island branch, and call special attention to it, sincerely hoping that other members of the Auxiliary, having similar opportunities of travel, may make like use of them.

A SUMMER JOURNEY.

In travelling across the continent during the summer on a pleasure trip to Alaska and the Yellowstone Park, the thought came to my mind, Why not use the Church Almanac as a guide book, and look up the missions, institutions and workers *en route*? As we journeyed through Minnesota, North Dakota, Montana, Idaho, Wyoming, Oregon and Washington, it was interesting, and a pleasure also, when arriving at a station, to look for our church or chapel, and make a note of it. Now I find some of the parish lists in my almanac have become quite familiar, and when reading diocesan accounts in our Church papers, I can bring to mind many of the chapels I saw.

After leaving Minneapolis and the "West Hotel," with its many pleasant mem-

ories, our first stopping place was Spokane, a busy, enterprising and very pretty city. Here we found All Saints' Cathedral close, with a fine church and parish house and a modest frame building used temporarily as a hospital, well appointed, and under the care of Miss Dukes, well suited for the position, and whose stipend comes from the United Offering of 1898. St. Mary's School has a fine building, and is doing much for the girls of the district.

We journeyed on to Portland, and there we found our life-long friend, Bishop Morris, and enjoyed a happy little visit with him and his family at the see house. Good Samaritan Hospital has a very fine, large building, thoroughly equipped and under most able management. A pleasant visit with an officer of the Auxiliary at the House for Nurses of the training-school, of which she is house-mother, added greatly to the pleasure of our stay at Portland. The warm welcome received as the first diocesan officer who had visited the distant branches makes me all the more desirous in urging upon other officers to do the same.

At Tacoma we met another officer of the Auxiliary, and with her and some of the clergy enjoyed a pleasant morning at the Fannie Paddock Memorial Hospital, the Annie Wright Seminary, St. Luke's Memorial Church and a call at the Bishop's house. St. Peter's church, in old Tacoma, is a most picturesque building, with a bell tower, the oldest in the United States, being a tree around which the ivy has grown and crept inside the church, where it is trained from one side to the other.

But "The Queen" is waiting for us, and we must be ready to embark for our Alaska voyage of twelve days. Through an inland sea of gulfs, straits, channels and bays we have a voyage of over 1,000 miles before we can land at Sitka. At Ketchikan, to our great regret, we could not land, as the dock had been washed away, and the visit to good Miss Edmond, working there alone, had to be given up. I wrote her a few kindly words and sent the note ashore, and on my return home found her reply awaiting my arrival. Then on to Fort Wrangel, with its old and new totem poles, passing on the way old and new Metlakatla, and then to Juneau—a busy, prosperous town and beautifully situated. Here we made our way in the early morning to Trinity Church, which is commodious and well appointed in every way; a comfortable rectory, with electric lights, hot and cold water, and well heated. Juneau is a pleasant place of residence and the parish a desirable one. We had an opportunity of meeting some of the Juneau people, and very delightful and cultivated we found them. Some earnest Churchpeople, among them a niece of one of our Southern Bishops, with her husband, a talented lawyer, and their boy, have made a lovely home in this stirring and attractive town.

We cross to Douglas island and visit the great Treadwell gold mine. And now for Skagway, which sprang up suddenly; and wonderful it is! No longer a starting point for pack trains, however, for the Skagway and Yukon railroad has been built, and we enjoyed a trip over the once dreaded White Pass to Summit. From Summit to Dawson the journey is now a pleasant one, and can be accomplished in four days. When we remember the dangerous and trying trips our good Bishop Rowe has made, we can be thankful for his sake those days are over. Now several lines of steamboats travel on the Yukon between St. Michaels and Dawson. The Bishop, however, still uses his small boat, which enables him to visit from one side of the river to the other. The Bishop Rowe Hospital at Skagway has been a great comfort and blessing. The Bishop has added a frame building to the old but substantial log house, and the hospital is most attractive and is well cared for.

The Bishop joined "The Queen" at Skagway, and it was a great pleasure to meet him in his own dominion. We travelled on to the great Muir Glacier together, and then through Glacier bay and Killisnoo on to Sitka—pretty, picturesque

Sitka, like Juneau, nestled at the foot of a sheltering range of mountains. I do not wonder the Sitkans love their little home, so peaceful and quiet. St. Peter's-by-the-Sea," approaching completion, will be an attractive church, and is the only stone edifice in all Alaska. It was delightful to meet the good Bishop in Alaska, and hear from him of his work and see what he has accomplished. Every one we met spoke of him with much affection and respect, and he has won many hearts. The needs of that wonderful country, with its great influx of men, and women, too, must be met by the Church, and the Bishop should have every encouragement and assistance. The distances he must travel are very great, and he should have the best of men to watch over his vast jurisdiction when he is far away on these journeys from one end of Alaska to the other. Alaska is an Aleutian word, which means "large country"; and truly vast it is.

Our journey must now be homewards, and after a short service early Sunday morning, with the Bishop and a few friends at the parish house, we steam out of this exquisite harbor, through the Sitkan archipelago with its myriads of beautiful islands, thankful for the great privilege of visiting Alaska and becoming familiar with some of the Church's work in that vast region.

S. A. C.

OUR BISHOPS' ANXIETIES.

AT the risk of incurring Episcopal displeasure we venture to quote from recent letters from two of our Missionary Bishops, received in answer to an inquiry if they were coming East this fall.

During the last year the Domestic Committee of the New York Branch of the Auxiliary undertook to try to raise \$5,000 for the enlargement of Rowland Hall, the Church school for girls, Salt Lake; and now the Bishop of Salt Lake writes: "I am so occupied with finances of the school and our growing work, I shall not go East till after the beginning of the new year. I wish I could be there and make all the addresses that are needed, but I cannot go, so far as I can now see.

"I am making a beautiful addition to Rowland Hall, and our prospects for the coming year are very bright, but I need \$2,000. If I could only have \$12,000 I could make of Rowland Hall a fine property, including chapel, with capacity enough to last for twenty years. Two thousand dollars is all I need now. Remember me when you have opportunity."

And the Bishop of New Mexico and Arizona writes:

"I have not arranged to go East this winter. There is a great deal to be done here. If I go away the work at home suffers.

"There is a good deal of criticism of Missionary Bishops who go East to beg, but I notice those who go get the money, and that those who do not go do not get much. We are commended for not going, but that is the largest part of our reward. Our specials for New Mexico and Arizona amounted to only about \$900 last year. For next year we shall need \$2,500 over and above our appropriation from the Board, and all for the support of missionaries. When my annual report is printed I am going to try to raise \$2,500 by correspondence. If it does not come in that way, I do not know what I shall do.

"Pardon me, I did not mean to pour this tale of woe into your ear. You must have many such."

It would not be a difficult matter for individual members of the Woman's Auxiliary to relieve the special anxieties which these Bishops mention, and it is in the hope that their words may meet the eyes of such able and willing givers and find their way into their hearts, that we have been so bold as to quote them here.

ALASKA.

THE CHURCH PERIODICAL CLUB IN SITKA.

WE are indebted to the Church Periodical Club for the following acknowledgment from the Rev. W. M. Partridge, who, having spent his promised year of service in Sitka, is now returning to the East: "Our work here is entirely among white government officials, miners and, in fact, men of all descriptions. The two other bodies in town, the Greek Catholics (Russians) and Presbyterians, do all the Indian work. All the prison work falls to us, and it is a very blessed work. Men are sent here from all over the territory, and sometimes have to wait months in jail for trial, though innocent, owing to the difficulty of getting bail in this country. Men found guilty of very serious offences are sent below to the States, so that most of the sentenced men here are for short terms; but we have several persons now awaiting trial for murder, including two women. (To these two women I gave the little books you sent, and they were so much pleased.)

"Sunday evening, as a rule, I spend entirely with the prisoners, holding services of an informal nature; and Fridays I try to go in to see any personally who may care to talk with me. I cannot but feel that God of His mercy has greatly blessed my work among these unfortunates. At present I am trying to collect some books of standard nature, to form a permanent library. Many of the prisoners are intelligent men hungry for reading, and, although they have a good many papers, etc., I am anxious to have them possess some helpful, as well as interesting matter. You ask if you can help the work in any way. I am sure you can in this: if several people would each send a good book—a standard novel, work of history, or science—it would be a great help indeed to these men, and cost the sender but a trifle. The books must

be sent by mail, as express and freight are out of the question. I feel that good reading matter is perhaps the truest aid in this work of preaching the Gospel to these men in the house of bondage.

"Another phase of our work is in the direction of helping the miners wintering here, and others, through the medium of a reading-room. It is open all day and evening, every day in the week, and is well patronized. The men are furnished with interesting reading-matter and games. In connection with the room we have a debating society, which meets once a week for debates, music, etc. The room is usually crowded with a very cosmopolitan audience, which shows its approval by frequent applause. We feel the room is doing a truly good work in giving the men a place to go instead of the saloon, which flourishes here like 'a flower of the field.' Of course, amusements are laid aside on Sundays. Sunday morning we use the little chapel built by the Presbyterians, and have the service of the Church. I am still only a Deacon, so have but Morning Prayer, Litany and sermon. In the afternoon Sunday-school is held in our house in a little chapel, 'St. Peter's.' There are about twenty of us usually at this service. The chapel is not large enough for the morning services, so we use, as I have said, the Presbyterian chapel. There is only a handful of Churchpeople here. Our morning congregations are made up of members of all three Communion of the Church and many Protestant denominations. Easter Day there must have been at least ten different beliefs represented, from Baptist to the Greek Priest himself, who came in after his own service was over in the old Greek church here. One realizes here, as perhaps nowhere else, that the Catholic Church of Christ *must* and *should* minister to every one."

WESTERN TEXAS.

THE WOMAN'S AUXILIARY IN A DOMESTIC MISSION.

OUR work has been going on very nicely. We have paid off our debt until we owe only \$200. I long to wipe it out, so that we can get pews. We now have

one of the very prettiest churches in Western Texas; but that is not what we rejoice most over. The growth in missionary spirit here is the best sign of good work. It is true that it is almost all done for district missions, but that is because

the Bishop's needs are so great, not because there is any less interest felt in Foreign or Domestic work. Our Woman's Auxiliary continues to grow. At our July meeting we had twenty present—eleven members and nine visitors. The collection, which was for Domestic Missions, was three dollars. Our subject was Japan, and some very interesting papers were read. We have a plate on the table, and the contribution is voluntary. The rector will not have us pass the plate; he says it will work better to let some come that may not have even five cents, but let them have the benefit of the reading

and talks. So many of our members are away that we felt good over so interesting a meeting.

Our Juniors are my pride. They meet here every Wednesday, and are instructed. We have so many that, after the opening exercises, the smaller ones go into the dining-room, and I have the large class in the study; one of the other ladies instructs the small ones. They astonish every one who hears them with their knowledge of the Church Catechism, Christian Year and the Bible. Our Babies' Branch is the banner branch of Western Texas.

CHINA.

ST. LUKE'S HOSPITAL FOR WOMEN, SHANGHAI.

In addition to what appeared in the September number with reference to St. Luke's Hospital for Women in Shanghai, so long ago as May, 1898, Dr. Gates wrote Mrs. Twing:

"I think you said in your letter that Bishop Graves had mentioned the hospital work. He has been so kind and ever ready to hear my stories when I have gone to him; and I know he is deeply interested in the medical work, and that he intends speaking for it when he goes to America. Yet, while I hope that some one may be raised up to feel it an object worth giving to, I shall not be surprised if it must wait another year; but feel certain that you will be glad to keep the Woman's Hospital in your mind, and that you will hope with me for it. I am deeply interested in this work and in this people, and I would be glad to help in making the hospital a strong factor in the mission."

The year has passed of which Dr. Gates then wrote; Bishop Graves has made his visit to this country and returned, and still the hospital remains the same. Yet, on the 6th of last June, Dr. Gates writes again with hopefulness—not so much of the material prospects as of the promise of spiritual growth:

"I think the prospects for our work are growing better all the time. There has been a steady increase in the number of patients both in the dispensary and in the wards of the hospital this year, and while

the addition is not as large as I know it might be, I am sure it indicates that the work is becoming better known among the people, and that it will be a continuous and steady growth. One of the pleasant things in the work has been the number of children who have been in the hospital wards. At Christmas we had twelve little patients under twelve years of age. For the first time in its history the hospital had a Christmas-tree for the patients and for the day-school children, and it was a very grand affair, indeed, to them all, for even the oldest of the women had never beheld the like before. For days previous we had been practising the Christmas hymns, and when I saw the happy, eager little faces gathered about the Christmas-tree, and heard the little voices in the carols, my heart was very full indeed, and my eyes were so dim I could not see for a few moments. To appreciate what such an occasion means, one must live in a heathen country, and know how little of pleasure comes to the lives of these poor women and children.

"It has been part of my work with the children this year to sing with them, and they enjoy very much learning the hymns. Some of them have a really remarkably good ear for the tunes, but, as a rule, I fear their efforts are marked rather by the heartiness with which they raise their voices than by the melody they produce.

"You ask about the religious work which has been done. Mrs. Yen still

comes to the hospital two afternoons each week. I regret that Miss Crummer has, as yet, been unable to furnish the Bible-woman we need so much. At present we have an old pupil of St. Mary's, who comes in for an hour or two each morning, but the work really demands a woman who shall give all her time to it. I am looking forward to the time when there is a Foreign missionary for the woman's work in Shanghai. Such a woman to go with a Bible-woman into the homes of these hospital patients and follow up the teaching they have heard in the hospital could do a great deal of good.

"I am delighted to know that there is a prospect for the new ward we need so much. Our present accommodations are not improving with time, and we are very sadly crowded at present.

"There have been two Baptisms in the hospital this year, and one woman, now in the hospital, I think will put her name down on the Church of Our Saviour roll as an inquirer. So we have had some things to encourage us in the evangelistic work. Perhaps you know that the evangelistic work is all in the hands of the archdeacon now, and he conducts services himself daily."

It will rejoice the friends of the work for which Dr. Gates pleads to know that the helper she longed for has already sailed for China under the auspices of the Order of the Daughters of the King. For Bishop Graves has written the Secretary of that Order that Miss War-nock's work is likely to be "among the women and girls in the parishes of Our Saviour and St. Peter's, and also to follow up the work of Dr. Gates in the Woman's Hospital, by visiting the wom-

en in their homes and instructing those who have been drawn to Christianity by what they have learned while they have been staying in the hospital."

[The *Church in China* for July-August acknowledges the receipt of \$500 from Lieut. Com. Herbert Winslow, in memory of his wife, toward this object in which she was so deeply interested.]

THE WOMAN'S AUXILIARY IN THE DIOCESE OF SHANGHAI.

Reported by Mrs. Graves.

We held our annual meeting of the China branch of the Woman's Auxiliary last May, on the 16th. This was the sixth annual meeting. Two new branches were incorporated as parts of the Auxiliary. The one was the young ladies' society under the direction of Dr. Gates, and the other the Wuchang branch, which I had the pleasure of organizing when in Wuchang last February, and of which Miss Mosher has the care.

We now have nine branches, all of which sent delegates, except Wuchang and Kiading, and they sent written reports. I wished very much to have a delegate come from Wuchang, but the distance is great, and Miss Mosher thought they could not manage it.

The total offerings of the year from all branches, including the collection in church the day of the meeting, amounted to \$132.15, Mexican. We had the pleasure of having Mrs. Edward Abbott, of Cambridge, with us at our business meeting in the morning, and she made a short address, which Mrs. Pott interpreted, and the women appreciated.

JAPAN.

THE WOMAN'S AUXILIARY IN TOKYO.

Reported by Mrs. McKim.

THE members of the Woman's Auxiliary have increased in number during the past year, and have shown great interest in their work. One of their rules is to give not less than two *sen* a month, so that a large part of the money raised during the year comes from these fees.

Members who are able to do so have given more than the required amount.

Our annual meeting in April was made more interesting than ever before by two new features. We had for the first time delegates from the Kyoto Diocese, and, in the afternoon, a general meeting in the parish house, to which our Tokyo Auxiliary invited the Christian women of the English mission and some leading mem-

bers of other missions to come and hear addresses and papers on various branches of woman's work in Japan. (There is an account of this in the *Church in Japan*.) We hope to have a similar meeting in October, with addresses by Miss Tsuda, Mrs. Patton and others.

. . . Mrs. Geo. C. Thomas wrote me some time ago about having a special treasurer for the United Offering. Our Japanese Woman's Auxiliary have decided to devote one-tenth of their annual gifts to that offering, and this year *yen* 16.70 have been put out at interest. It does not seem necessary to have a special treasurer for *that*, but I have been thinking of asking some lady, some American Churchwoman, to be a treasurer for special offerings from American Churchwomen—not only missionaries—here. I think there are a number who would like to join in the United Offering, if they were asked.

AN ACKNOWLEDGMENT FROM HOLY
TRINITY ORPHANAGE, OJI.

On August 19th, Mr. Ishii, better known among his friends here as Mr. Osuga, writes from Tokyo: "Through the kindness of many friends in America

the debt of the orphanage has been paid off, a small lot adjoining the premises has been bought for a playground, and a new building is going to be completed before long. For these I beg to render my heartfelt thanks.

"My work seems to be more and more engaging the attention of the public here. As an instance I quote from the report of commissioners for investigation of charity work under special direction of the minister for Home Affairs.

"Such is the present condition of this orphanage. The buildings, books, instruments, games and playing are fully equipped and excellently managed. The children are taught to call the head of the house "father," and one another "sister." Special attention is paid to the avoidance of the use of the word *orphan* either in writing or in speaking, thus trying to let them become unconscious of their own unfortunate condition as orphans. The management of the orphanage approaches perfection, and home atmosphere prevails in the whole house. We are of the opinion that this is a model charity work."

"I hope," adds Mr. Ishii, "that I am doing something toward the glorification of His Name."

FINANCIAL.

Offerings are asked to sustain missions in twenty missionary jurisdictions and in the Haitien Church, and in forty-one home dioceses, including missions to the Indians and to the Colored People in our land, as well as missions in Africa, China, Japan and Haiti—to pay the salaries of twenty-three Bishops and stipends to 1,675 missionary workers and to support schools, hospitals and orphanages.

All things come of Thee, O Lord,
And of Thine own have we given Thee.

With all remittances the name of the Diocese and Parish should be given. Remittances, when practicable, should be by Check or Draft, and should always be made payable to the order of George C. Thomas, Treasurer, and sent to him, Church Missions House, 281 Fourth Avenue, New York.

Remittances in Bank Notes are not safe unless sent in Registered Letters.

ACKNOWLEDGMENTS.

The Treasurer of the Domestic and Foreign Missionary Society acknowledges the receipt of the following sums from August 1st, to September 1st, 1899 :

* Lenten and Easter Offering from the Sunday-school Auxiliary.

ALABAMA—\$15.00

Greensboro—R. H. Stickney, Domestic and Foreign..... 15 00

ALBANY—\$468.81

Albany—Grace, Domestic and Foreign..... 5 28

St. Paul's, Wo. Aux., for Laramie, \$5; Salt Lake, \$5; Western Texas, \$5; China, \$5; Japan, \$5; Haiti, \$5; West Africa, \$5; Sp. for Salt Lake, \$11.50; Sp. for Brazil, \$5; Sp. for Cuba, \$5; Sp. for Mexico, \$5..... 61 50

St. Peter's S. S.,* General, \$34.53; Wo. Aux., for North Dakota, \$5; Oklahoma, \$6.50; Olympia, \$5; Sacramento, \$7.50; Salt Lake, \$5; South Dakota, \$5; Southern Florida, \$5; Spokane, \$5; Western Texas, \$6; West Africa, \$14.50; China, \$17; Japan, \$15; Haiti, \$12.50; Sp. for Miss Carter's lace-teachers, Minnesota, \$15; Sp. for Brazil, \$10; Sp. for Cuba, \$20; Sp. for Mexico, \$15; "An Individual," Wo. Aux., Sp. for Cuba, \$1..... 204 53

Miss Alice Lacy, Sp. for work in Mexico.. 10 00

"L. M.," General..... 1 00

Athens—"W. A. M.," General..... 2 00

Beedes (Keene Heights)—Felsenheim Chapel, Foreign..... 35 11

Cooperstown—Christ Church S. S.,* Domestic and Foreign..... 34 58

East Springfield—St. Paul's, Domestic, \$7.50; Foreign, \$7.50..... 15 00

Gilbertsville—Christ Church, Wo. Aux., Sp. for Cuba..... 1 00

Glens Falls—

Green Island—St. Mark's, Junior Aux., for Arizona..... 1 00

Haines Falls (Twilight Park)—All Angels' Chapel, General..... 67 68

Hudson—Christ Church, "An Individual," Wo. Aux., Sp. for Miss Carter's lace-teachers, Minnesota..... 1 00

Kinderhook—St. Paul's, Domestic and Foreign..... 9 71
Palestine—Gloria Dei, General..... 5 15
Saratoga Springs—Bethesda Parish, Domestic..... 10 76
Schroon Lake—St. Andrew's S. S.,* General..... 3 51

ARKANSAS—\$15.45

Eureka Springs—St. James's, Wo. Aux., Foreign..... 1 60
Fayetteville—St. Paul's S. S.,* General.... 13 85

CALIFORNIA—\$453.30

Capitola—"A Friend," General..... 450 00
Miscellaneous—Branch Wo. Aux., Sp. for House for Women workers, Hankow, China..... 3 30

CENTRAL NEW YORK—\$1,119.40

Adams—Emmanuel Church, Domestic, \$2; Foreign, \$5..... 7 00
Auburn—St. John's S. S., Domestic, 25 cts.; Foreign, \$10.68..... 10 93
St. Paul's, Domestic, \$10; Foreign, \$3.... 13 00
St. Peter's, Foreign..... 100 00
Augusta—St. Andrew's, Domestic..... 1 00
Bainbridge—St. Peter's, Foreign..... 1 06
Baldwinsville—Grace, Foreign..... 3 00
Binghamton—Trinity Church, Domestic, \$77.56; Foreign, \$63.55..... 141 11
Canastota—Trinity Church S. S.,* General 4 16
Constableville—St. Paul's, Foreign..... 2 75
Copenhagen—Grace, Foreign..... 1 00
Cortland—Grace, Foreign..... 6 10
East Syracuse—Emmanuel Church S. S., General..... 77
Fulton—Zion, Foreign..... 5 10
Greene—Zion, Domestic, \$12.08; Foreign, \$9.92..... 22 00
Hamilton—St. Thomas's, Domestic, \$2.50; Foreign, \$4.39..... 6 89
Holland Patent—St. Paul's, Domestic.... 6 00
Ithaca—St. John's, Domestic..... 55 23
Kidder's Ferry—Mission, Domestic..... 1 40
Louisville—Trinity Church, Domestic..... 1 10
Manlius—St. John's School, Foreign, \$10; Sp. for Bishop Barker, Olympia, \$21... 31 00
Marcellus—St. John's, Foreign, \$3.32; S.

+ In the August SPIRIT OF MISSIONS, by a mistake in remitting, \$8 was credited to the Church of the Messiah, Glens Falls, for Africa. It should now be credited to St. Peter's Church, Albany, to make, with the \$14.60 credited to them above, a total of \$22.60 for Africa.

NOTE.—The items marked "Sp." are Specials, which do not aid the Board in meeting its appropriations. Wherever the abbreviation "Wo. Aux." precedes the amount, the offering is through a branch of the Woman's Auxiliary.

S., Domestic, \$15.....	18 32	Danielson—St. Alban's S. S.†.....	79
Milport—St. Mark's, Domestic, 50 cts.; Foreign, 58 cts.....	1 08	Derby—St. James's S. S.†.....	3 00
New Berlin—Mr. and Mrs. H. O. Moss, Domestic, \$37.50; Indian, \$37.50; Colored, \$37.50; Foreign, \$37.50; Sp. for work in Mexico, \$25.....	175 00	Fair Haven—St. James's S. S.†.....	3 00
New Hartford—St. Stephen's, Domestic, \$2.77; Foreign, \$1.55.....	4 32	Greenwich—Christ Church Sp. for Rev. B. M. Spurr, Moundsville, West Virginia, \$5; Sp. for Rev. William Cabell Brown, Brazil, \$5; Sp. for Miss Sybil Carter, Minnesota, \$5; Sp. for Rev. F. L. H. Pott, China, \$5; Sp. for Rev. Mr. Perry, Georgia, \$5; "T. A."†\$3; S. S.†\$3.....	31 00
New York Mills—St. James's S. S., Domestic.....	5 12	Guilford—Christ Church S. S.†.....	50
Oswego—Christ Church, Domestic, \$32.53; Foreign, \$14.25.....	46 78	Hartford—Christ Church, Domestic, \$300; Foreign, \$200; S. S.†\$2.58.....	502 58
Oxford—St. Paul's, Domestic.....	18 40	St. John's S. S.†.....	2 25
Paris Hill—St. Paul's, Domestic, \$1; Foreign, \$1.06.....	2 06	United Offering S. S.†.....	26 28
Port Leyden—St. Mark's, Foreign.....	2 65	Lime Rock—Trinity Church S. S.†.....	1 50
Rome—Zion, Foreign.....	15 05	Litchfield—St. Michael's S. S.†.....	1 50
Sackett's Harbor—Christ Church, Domestic (of which S. S., \$8.62), \$9.67; Foreign, \$2.85.....	12 52	Meriden—St. Andrew's { S. S.†.....	50 00
Skaneateles—St. James's, Domestic, \$84.45; Foreign, \$46.68.....	131 13	Mystic—St. Mark's S. S.†.....	62
Slaterville—St. Thomas's, Foreign.....	1 00	New Britain—St. Mark's S. S.†.....	2 25
Speedsville—St. John's, Foreign.....	1 16	New Haven—Christ Church S. S.†.....	2 85
Syracuse—Grace, Domestic, \$13.25; Foreign, \$5.40.....	18 65	St. Thomas's S. S.†.....	10 00
St. Paul's, Domestic, \$41.06; Foreign, \$35.....	76 06	"A Friend," General.....	30 00
St. Philip's S. S., Domestic, \$1.20; Foreign, \$1.20.....	2 40	Burton Mansfield, General.....	50 00
Utica—Calvary, Domestic, \$11.13; Foreign, \$18.79.....	29 92	M. H. Robertson, General.....	100 00
Holy Cross, Domestic, \$7.20; Foreign, \$10.54.....	17 74	Archdeaconry, Wo. Aux., Sp. for Domestic Contingent Fund.....	3 00
St. Andrew's, Domestic.....	1 50	New London—St. James's S. S.†.....	4 00
Warner—St. Paul's, Domestic.....	1 61	New Milford—All Saints' S. S.†.....	3 00
Waterloo—St. Paul's, Domestic.....	6 78	Newtown—Trinity Church S. S.†.....	1 00
Watertown—St. Paul's, Foreign, \$15.35; S. S., Domestic, \$17.73.....	33 08	Northfield—Trinity Church S. S.†.....	1 00
Trinity Church, Domestic, \$34.98; Foreign, \$36 57.....	71 55	Norwich—Trinity Church S. S.†.....	2 64
Whitney's Point—Grace, Domestic.....	3 92	Plymouth—St. Peter's S. S.†.....	1 00
"S. A. G.," Foreign.....	1 00	Redding—Christ Church, Colored.....	4 31
CENTRAL PENNSYLVANIA—\$248.17		Riverton—"T. W." General.....	24 00
Cornwall—"A Friend," Sp. for Bishop Rowe, for his work in Alaska, \$50; Sp. for Bishop Brewer, for his work in Montana, \$50.....	100 00	Rosbury—"M. E. C." General.....	15 00
Lancaster—St. John's S. S.,* Domestic and Foreign.....	133 45	Salisbury—St. John's, Domestic, \$29.34; Foreign, \$3.84.....	33 18
Leacock—Christ Church, Foreign, \$1.57; Rector's Bible class,* General, 58 cts....	2 15	Seymour—Trinity Church S. S.,* In memory of Bishop Williams, General.....	30 00
Nickel Mines—Grace S. S.,* General.....	4 00	South Manchester—St. Mary's S. S.†.....	2 00
Paradise—All Saints', Colored, \$1.35; Indian, \$1.36.....	2 71	Stafford Springs—Grace S. S.†.....	40
Williamsport—Christ Church S. S.,* General.....	5 86	Stamford—St. John's, \$50, "E.," \$100, General; S. S.†\$5.54.....	155 54
CHICAGO—\$148.00		Stratford—Christ Church S. S.†.....	3 00
Carpentersville—"M. S. A.," General.....	1 00	Stonington—Calvary S. S.†.....	1 36
Chicago—St. John's Mission, "M.," General	10 00	Thomaston—Trinity Church S. S.†.....	1 82
St. Philip's Mission S. S.,* General.....	12 00	Torrington—Trinity Church, Domestic, \$19.58; S. S.†\$5.13.....	24 71
"L.," for "Frank" (Advanced) scholarship, St. John's Mission, Cape Mount, Africa, \$40; Sp. to apply on "Ernest M. Stires" scholarship, Brazil, \$50.....	90 00	Tracy—"A. J. N.," Domestic and Foreign.....	6 00
Miscellaneous—Branch Wo. Aux., Sp. for "McLaren" scholarship, Mexico.....	34 00	Waterbury—St. John's, for work among Freedmen.....	10 00
Epiphany, "Anonymous," General.....	1 00	Watertown—Christ Church S. S.†.....	6 16
COLORADO—\$3.50		Waterville—St. Paul's S. S.,* Domestic, \$4; Foreign, \$4.82.....	8 82
Pueblo—Rev. Gustave A. C. C. Lehman, for China.....	3 50	Weston—Emmanuel Church S. S.,* General.....	6 72
CONNECTICUT—\$1,301.81		Westport—Memorial Church of the Holy Trinity, Colored.....	35 75
Ansonia—Christ Church S. S.†.....	2 00	Wilton—St. Matthew's, Colored, \$2; Foreign, \$3; General, \$9 57.....	14 57
Immanuel Church S. S.†.....	2 00	Windsor—Grace S. S.†.....	2 00
Bantam—St. Paul's S. S.†.....	2 00	Winsted—St. James's, Colored, \$10; S. S.†\$1.75.....	11 75
Bridgewater—St. Mark's S. S.†.....	2 26	Miscellaneous—"In Memoriam A. M. T.," General.....	5 00
Brooklyn—Trinity Church S. S.†.....	1 21	"E.," General.....	30 00
Canaan—Christ Church S. S.†.....	1 47	Through Miss Lucy C. Jarvis, Sp. for scholarship in Mrs. Hooker's Orphanage, Mexico.....	14 51
Colchester—Calvary S. S.†.....	50	Special.....	10 00
DALLAS—\$14.30		DELAWARE—\$40.78	
Greenville—St. Paul's Mission, General....	14 30	Wilmington—St. John's, Wo. Aux., Sp. for Rev. S. H. Littell, China, \$5; Junior Aux., Sp. for Dr. Driggs, Alaska, \$5....	10 00
EAST CAROLINA—\$5.10		Part of offering at Lawn Meeting at Bishopstead, General.....	17 78
Wilmington—St. Paul's, General.....	5 10	Miscellaneous—Delaware Aid Association, Sp. for "Bishop Lee" scholarship, Mexico.....	8 00
		"A Churchwoman," General.....	5 00

† Junior Aux., Trinity Offering, Bishop Seabury Memorial, 1899, Special for Bishop Leonard's Indian work.

FLORIDA—\$33.50

Pensacola—Christ Church S. S., * General. 33 50

FOND DU LAC—\$94.98

Ashland—St. Andrew's, General (of which S. S., \$32.70), \$49.66; Indian, \$5..... 54 56
Fond du Lac—Grafton Hall, Indian..... 2 64
St. Paul's Cathedral, "A Member," General..... 2 50
Hayton—S. S., General..... 1 75
Manitowoc—St. James's, General..... 4 35
Marshfield—St. Alban's S. S. } General.... 3 06
Medford—St. Mary's S. S. }
Oshkosh—Trinity Church, Colored..... 9 12
Ripon—St. Peter's S. S., General..... 15 00
Sherwood Forest—Green Lake, General... 2 00

GEORGIA—\$66.10

Grovetown—Heavenly Rest S. S., * General 1 00
Macon—Christ Church, Wo. Aux., Sp. for Foreign Missionaries' Life Insurance Fund..... 5 00
Savannah—Christ Church, General..... 5 10
 "A Friend" Domestic and Foreign..... 50 00
Tallulah Falls—Sara E. White, Colored... 5 00

IOWA—\$41.96

Des Moines—St. Paul's, General..... 10 00
Harlan—St. Paul's S. S., * General..... 14 96
Maquoketa—St. Mark's S. S., * General..... 10 00
Miscellaneous—Branch Wo. Aux., for salary of Miss Babcock, Japan..... 7 00

KANSAS—\$173.70

Atchison—Trinity Church, Wo. Aux., General..... 2 06
Burlington—Ascension, Wo. Aux., General..... 6 95
Chetopa—St. Paul's, Wo. Aux., General... 2 08
Clay Centre—St. Paul's, Wo. Aux., General 7 75
Emporia—St. Andrew's, Wo. Aux., General..... 2 87
Fort Scott—St. Andrew's, Wo. Aux., General..... 7 50
Junction City—Covenant, Wo. Aux., General..... 4 90
Kansas City—St. Paul's, Wo. Aux., General..... 6 76
Kirwin—St. Stephen's, Wo. Aux., General. 1 76
Lawrence—Trinity Church, Wo. Aux., General..... 17 37
Leavenworth—St. Paul's, Wo. Aux., General..... 3 94
Lincoln—Rev. A. E. Bishop, Domestic and Foreign..... 5 00
Minneapolis—St. Peter's, Wo. Aux., General..... 3 64
Newton—St. Matthew's, Wo. Aux., General..... 6 57
Parsons—St. John's, Wo. Aux., General... 12 07
Salina—Christ Church, Wo. Aux., Foreign..... 10 89
Topeka—Grace, Wo. Aux., General..... 40 00
Wakeeney—St. John's, Wo. Aux., General 2 90
Wakefield—St. George's, Wo. Aux., General..... 7 83
Wichita—St. John's, Wo. Aux., General... 13 36
Winfield—Grace, Wo. Aux., General..... 4 50
Yates Centre—Calvary, Wo. Aux., General..... 3 00

KENTUCKY—\$22.50

Grahamton—A. M. Robinson, Foreign.... 20 00
Uniontown—"J. H. D.," General..... 2 50

LEXINGTON—\$82.54

Newport—St. Paul's Morning S. S., for "Z. B. Coffin" scholarship, Boone School, Wuchang, China, \$50; "John Purser" scholarship, St. John's Mission, Cape Mount, Africa, \$20..... 70 00
Versailles—St. John's S. S., * General..... 12 54

LONG ISLAND—\$3,242.47

Astoria—Church of the Redeemer S. S., * General (additional)..... 31
St. George's, "A Member," General..... 10 00

Brooklyn—St. Ann's, William G. Low, for China, \$100; Africa, \$100..... 200 00
 Miss Margaret J. Maurice, \$150; Miss Sarah E. Maurice, \$150, General..... 800 00
Far Rockaway—St. John's, General..... 160 00
Garden City—Cathedral of the Incarnation, for China, \$4.27; Japan, \$4.27..... 8 54
Great Neck—All Saints', Domestic and Foreign..... 1,017 24
Jamaica—Grace S. S., * Domestic, \$23.19; Foreign, \$23.19..... 46 38
Miscellaneous—General..... 1,500 00

LOS ANGELES—\$23.00

San Diego—St. Paul's, General..... 20 00
Santa Barbara—Trinity Church, "H. P. L.," Colored, \$1; General, \$2..... 3 00

LOUISIANA—\$7.00

Miscellaneous—"Tithe," General..... 7 00

MAINE—\$1,708.85

Newcastle—St. Andrew's, General..... 57 28
North East Harbor—St. Mary's-by-the-Sea, General, \$1,534; Sp. for Bishop Hare, South Dakota, \$16..... 1,550 00
Waterville—St. Mark's S. S., * General..... 1 57
York Harbor—"J. H. B.," General..... 100 00

MARQUETTE—\$23.04

Gladstone—Grace Mission, General..... 1 30
Marquette—St. Paul's, General..... 20 24
Newberry—All Saints' Mission, General.... 1 50

MARYLAND—\$359.50

Allegany Co. (Westernport)—St. James's, Sp. for Rev. J. A. Ingle's work, Hankow, China..... 5 00
Baltimore—Memorial, "A Member," General..... 50 00
 "E. F. G.," Foreign..... 3 00
(Lake Roland)—"Anonymous," Sp. for Rev. J. A. Ingle's work, Hankow, China 5 00
Baltimore Co. (Catonsville)—St. Timothy's, Wo. Aux., Domestic, \$2; Indian, \$2; Colored, \$2; Foreign, \$2..... 8 00
Sherwood Parish, Sherwood Church, Domestic, \$3.60; Foreign, \$7.40..... 11 00
Frederick Co. (Catoctin)—Rev. Ernest McGill, Sp. for Rev. J. A. Ingle's work, Hankow, China..... 5 00
(Frederick)—All Saints', China Chapter, Sp. for Rev. J. A. Ingle's work, Hankow, China..... 200 00
Harford Co. (Emmerton)—St. Mary's, Colored..... 5 00
Miscellaneous—Junior Aux., Sp. for bell for Alaska..... 67 50

MASSACHUSETTS—\$1,673.65

Belmont—All Saints', General..... 2 26
Boston—Advent S. S., * Domestic, \$17.50; Foreign, \$20..... 37 50
(Dorchester)—All Saints', through Wo. Aux., for Miss Woodruff's salary, Africa..... 25 00
Christ Church, Foreign..... 14 05
St. Stephen's, Domestic, \$15; "A Member," through Wo. Aux., Sp. for "The Elizabeth" crib, St. Mary's Orphanage, Shanghai, China, \$5..... 20 00
Trinity Church, "A Friend," Domestic and Foreign, \$250; "A Member," through Wo. Aux., for "Christian Renton Loring" scholarship, St. Mary's Hall, Shanghai, China, \$50; for Miss Woodruff's salary, Africa, \$10.... 310 00
Charles G. Saunders, General..... 10 00
(New Dorchester)—"H. M. S.," General. 5 00
Brookline (Longwood)—Church of Our Saviour S. S., * General..... 52 14
Cambridge (East)—Ascension S. S., Sp. for Mr. Obiashi, Japan..... 5 00
*Christ Church S. S., * Foreign..... 9 57*
Alumni Episcopal Theological School, for Rev. Mr. Root's salary, China..... 548 11
St. John's Memorial Chapel, General.... 10 00

<i>Franklin</i> —St. John's S. S.,* Sp. for St. Luke's Mission, Horton, Kansas, for Building Fund.....	3 06	school, Tokyo, Japan.....	10 00
<i>Hanover</i> —St. Andrew's Domestic, \$18.10; Foreign, \$21.20.....	39 30	<i>Flemington</i> —Calvary, General.....	1 95
<i>Lowell</i> —St. Anne's, "A Member," Foreign.....	25 00	<i>Matawan</i> —Trinity Church, General.....	3 60
<i>Magnolia</i> —Miss C. T. Lane, General.....	20 00	Moorestown—Mrs. William Horton, for "Trinity Memorial" scholarship, St. Elizabeth's School, South Dakota.....	60 00
<i>Marion</i> —St. Gabriel's Wo. Aux., Sp. for church building, Sendai, Japan.....	5 00	<i>Mount Holly</i> —St. Andrew's, Foreign, \$4; Wo. Aux., Sp. for Church work in Mexico, \$5.....	9 00
<i>Medway</i> —Christ Church S. S.,* Sp. for St. Luke's Mission, Horton, Kansas, for Building Fund.....	1 10	<i>New Brunswick</i> —"Cash," General.....	15 00
<i>Mitford</i> —Trinity Church, Indian, \$1.05; Colored, \$1.51.....	2 56	<i>Plainfield</i> —Grace, "A Member," General..	2 00
<i>Newburyport</i> —Ladies of St. Paul's, through Wo. Aux., for "Bishop Bass" scholarship, St. Elizabeth's School, South Dakota.....	22 00	Charles S. Guion, General.....	10 10
<i>Newton (Highland)</i> —Mrs. Sarah E. Douglas Domestic and Foreign.....	10 00	Mrs. M. Buxton, General.....	1 00
<i>Springfield</i> —Christ Church, "A Member," Wo. Aux., General.....	10 00	<i>Point Pleasant</i> —St. Mary's, General.....	9 42
<i>Stockbridge</i> —St. Paul's, Domestic, \$20; Foreign, \$10.....	30 00	<i>Princeton</i> —Trinity Church, Woman's Missionary Association, for "Louisa C. Tuthill" scholarship, St. Mary's Hall, Shanghai, China.....	40 00
<i>Swampscott</i> —Mss Annie Frazier, Domestic and Foreign.....	200 00	<i>Riverton</i> —Christ Church, Domestic, \$50; Indian, \$5; Colored, \$5; Foreign, \$5.....	65 00
Charles W. Ogden, Domestic, \$25; Foreign, \$25.....	50 00	<i>Rocky Hill</i> —Trinity Church, General.....	3 63
Mary L. Ogden, Domestic, \$50; Foreign, \$50.....	100 00	<i>Roselle</i> —St. Luke's S. S.,* General, \$10.16; "Delarue Kipling Howe" scholarship, St. Margaret's School, Tokyo, Japan, \$40.....	50 16
<i>Taunton</i> —St. Thomas's, "A Member," through Wo. Aux., General, \$100; Sp. for Christmas presents in Foreign fields, \$10.....	110 00	<i>Sand Hills</i> —St. Barnabas's, General.....	2 92
<i>Miscellaneous</i> —Through Massachusetts Branch Wo. Aux., Sp. for work in Mexico.....	2 00	<i>Sewaren</i> —St. John's, General.....	5 00
		<i>Trenton</i> —All Saints', General, \$1.77; Sp. for "St. Paul's" scholarship, Lawrenceville, Southern Virginia, \$25.....	26 77
		St. James's, General.....	1 68
MICHIGAN—\$92.83		NEW YORK—\$1,577.38	
<i>Detroit</i> —Christ Church S. S.,* General....	86 78	<i>Annandale</i> —Branch Wo. Aux., Domestic..	8 00
<i>Fenton</i> —St. Jude's S. S.,* General.....	6 05	<i>Croton Falls</i> —Odle Close Family, Indian, \$5; Colored, \$5; Alaska, \$5; Africa, \$5; China, \$5; Greece, \$5; Haiti, \$5; for new missions in new possessions, \$5	40 00
MILWAUKEE—\$5.00		<i>Ellenville</i> —St. John's Memorial, General..	14 88
<i>Minwaukee</i> —National Home, General.....	5 00	<i>Garrisons</i> —"Student," General.....	8 00
MINNESOTA—\$76.61		<i>Hyde Park</i> —St. James's, through St. Augustine's League, Sp. for Rev. A. B. Hunter, for salary of industrial teacher, St. Augustine's School, Raleigh, North Carolina.....	5 00
<i>Albert Lea</i> —Christ Church (of which S. S.,* \$9), Domestic, \$7.75; Foreign, \$7.75	15 50	<i>Lake Mahopac</i> —Holy Communion, Domestic, \$4.25; Indian, 75 cts.; Colored, 75 cts.; Foreign, \$4.25.....	10 00
<i>Farmbault</i> —Church of our Merciful Saviour, General.....	49 01	<i>Mamaroneck</i> —St. Thomas's, Colored.....	33 02
<i>St. Paul</i> —Church of the Messiah, Mrs. W. J. Sleppy, Foreign.....	5 00	<i>Middletown</i> —Grace, Foreign.....	30 00
St. Paul's, Domestic.....	4 50	<i>Millbrook</i> —Grace, through St. Augustine's League, Sp. for Rev. A. B. Hunter, for salary of industrial teacher, St. Augustine's School, Raleigh, North Carolina..	1 00
<i>Windom</i> —Church of the Good Shepherd S. S.,* General.....	2 60	<i>Mt. Kisco</i> —St. Mark's, General.....	10 00
MISSOURI—\$14.51		<i>New York</i> —Ascension, Mrs. F. T. Van Beuren, through Niobrara League, for "Mary Springler Van Beuren" (In Memoriam) scholarship, St. John's School, South Dakota.....	60 00
<i>St. Louis</i> —St. Stephen's, General.....	14 51	(W. New Brighton)—Ascension, General Church Missions House Chapel, for China, \$40.50; Japan, \$40.50.....	4 00
NEBRASKA—\$25.00		(Riverdale)—Christ Church S. S.,* General.....	12 50
<i>Omaha</i> —Trinity Cathedral, Domestic and Foreign.....	25 00	Grace, a Thank-offering, through Wo. Aux., for "William R. Huntington" scholarship, St. Mary's Hall, Shanghai, China.....	12 50
NEWARK—\$249.33		Heavenly Rest, Mrs. Browning's S. S. class, for scholarship, St. John's Mission, Cape Mount, Africa.....	25 00
<i>Jersey City</i> —Joseph Plentv, General.....	75 00	St. Chrysostom's Chapel, Domestic (of which S. S.,* \$89.14), \$107.20; Foreign, \$15.68.....	122 78
<i>Montclair</i> —"A Friend," General.....	25 00	(Fordham)—St. James's, through Wo. Aux., for rebuilding St. Paul's College, Tokyo, Japan.....	51 00
"A Friend," General.....	65 00	St. John's Chapel, General, \$10; "A Member," Domestic, \$10.....	20 00
<i>Morristown</i> —"J. E. D.," General.....	5 00	St. Matthew's "E. S. D. B.," Sp. for support of "Constance," St. Mary's Orphanage, Shanghai, China.....	30 00
<i>Orange (West)</i> —St. Mark's S. S.,* Domestic and Foreign.....	39 15	St. Thomas's, General.....	150 00
<i>Summit</i> —Calvary, General.....	40 18	St. Thomas's Chapel, "A Member," General.....	10 00
NEW HAMPSHIRE—\$39.79		Trinity Church, German Mission, Sp. for Mexico, for M. Albert.....	12 00
<i>Charlestown</i> —St. Luke's, Foreign.....	3 25	Trinity School, Missionary Society, General.....	50 00
<i>Concord</i> —St. Paul's School Chapel, Wo. Aux., General.....	6 62		
<i>Keene</i> —Rev. and Mrs. E. A. Renouf, General.....	25 00		
<i>Penacook</i> —St. Mary's S. S.,* General.....	4 92		
NEW JERSEY—\$332.63			
<i>Allentown</i> —Christ Church, General.....	1 66		
<i>Branchport</i> —Mission, General.....	5 61		
<i>Camden</i> —St. Paul's, "H. C. M.," General..	2 00		
<i>Carteret</i> —St. Mark's, General.....	3 73		
<i>Crosswicks</i> —Grace, General.....	2 40		
<i>Fanwood</i> —"J. G. V. N.," for Divinity-			

Gilliss Brothers, General.....	12 95	ion Chapter, Junior Department of the	
Mrs. K. F. Gray, Sp. for work in Mexico.	100 00	Brotherhood of St. Andrew, General....	2 50
Mrs. Francis Delafield, General.....	50 00	Nativity, Mr. John E. Baird, General....	500 00
St. Augustine's League, Sp. for Miss C.		Chapel of the Prince of Peace S. S., General.....	86 30
A. Kerr, Key West, Florida, for travelling expenses and board.....	36 80	(Kensington)—St. Barnabas's, for "Bishop Whipple" scholarship, \$30; for "Bishop Hare" scholarship, \$30, both in St. Mary's School, South Dakota; St. Paul's Bible-class, Sp. for orphan children in Cuba \$15.....	75 00
Miss Margaret Collins, General.....	30 00	St. Luke and The Epiphany, Mrs. Mary F. Cox, Wo. Aux., General.....	50 00
Miss C. Jay, Wo. Aux., for St. Paul's College Building Fund, Japan.....	25 00	St. Peter's, "A Member," Wo. Aux., Sp. for House for Women workers, Hankow, China.....	100 00
"D., General.....	10 00	(Oxford)—Trinity Church, Wo. Aux., General.....	15 00
Through Rev. G. H. Houghton Butler, Domestic.....	10 00	"F. F. F." General.....	3 000 00
Miss E. W. Bolton, for Africa.....	5 00	Mrs. G. H. Woodward, General.....	2 000 00
Mrs. James A. Scrymer, for "Charlotte" scholarship, St. Elizabeth's School, South Dakota, \$60; Domestic, \$100; Foreign, \$100.....	260 00	Mrs. Lewis Rodman General.....	100 00
Pelham Manor—Christ Church, Wo. Aux., for salaries of Misses Goode and Radcliffe, Cape Mount, Africa.....	10 00	Miss M. Pearsall Foreign.....	50 00
Poughkeepsie—Branch Wo. Aux., for "Poughkeepsie Memorial" (Advanced) scholarship, St. John's Mission, Cape Mount Africa, \$40; through St. Augustine's League, Sp. for salary of industrial teacher, St. Augustine's School Raleigh, North Carolina, \$12... "H." General.....	52 00 2 00	Miss H. S. Biddle, for "Fidelitas" scholarship, St. Paul's School, South Dakota.....	30 00
Rye—Christ Church, Wo. Aux., for salaries of Misses Goode and Radcliffe, Cape Mount, Africa.....	5 75	"E. M. B." for "Mary Amory Hare" (In Memoriam) scholarship, St. Mary's School, South Dakota.....	30 00
Sing Sing—Trinity Church, Junior Aux., Sp. for Miss Bull, St. John's Orphanage, Japan, \$24 90; Sp. for Miss Thackara for hospital beds, Arizona, \$6; Sp. for Rowland Hall, Salt Lake City, \$5... Stone Ridge—Mrs. D. E. Moran, Sp. for Church work in Mexico.....	35 90 10 00	"K." General.....	20 00
Tivoli—St. Paul's through St. Augustine's League, Sp. for Rev. A. B. Hunter, for salary of industrial teacher, St. Augustine's School, Raleigh, North Carolina. Yonkers—Mrs J. H. Clark, Domestic, \$35; Colored, \$10; Sp. for work in Mexico, \$30.....	2 50 75 00	W. B. Ridgely, General.....	10 00
St. Andrew's, Wo. Aux., Sp. for work in Mexico.....	5 00	W. J. Peale, General.....	10 00
St. John's, Wo. Aux., for Building Fund of St. Paul's College, Tokyo, Japan....	15 00	"Churchwoman," General.....	6 00
NORTH CAROLINA—\$69.88		Upper Providence—St. Paul's Memorial S. S., for Haiti, \$4 13; Japan, \$4 26; Indian, \$4 29; Africa, \$4 05.....	16 73
Chestnut Hill—St. Paul's S. S., General....	4 45	Miscellaneous—Branch Wo. Aux., Domestic Committee, "A Member," a thank-offering, toward the salary of a Missionary Bishop.....	1,000 00
Henderson—Holy Innocents' S. S.,* General.....	65 00	PITTSBURGH—\$9,443.50	
Salisbury—St. Luke's S. S., General.....	43	Allegheny—Mrs. Mary H. Brunot, Wo. Aux., for "Brunot Nos. 1 and 2" scholarships, St. Paul's College, Tokyo, Japan.....	100 00
OHIO—\$63.00		Brownsville—Christ Church, Domestic, \$5; Wo. Aux., General, \$100.....	105 00
Cleveland—St. Paul's, Wo. Aux., General..	5 00	Erie—St. Mark's, General.....	8 50
Mrs. E. L. Mather, General.....	50 00	Foeburg Church of Our Father, Colored, \$10; Junior Chapel of the Guild, for "Sarah Lindsey Fox" scholarship, St. Paul's College, Tokyo, Japan, \$50.....	60 00
Mite-chest No. 9,617, Foreign.....	3 00	Pittsburgh—Calvary S. S., for "Calvary S. S." scholarship, Hoffman Institute, Cuttington, Africa, \$75; for "Calvary S. S." scholarship, St. John's College, Shanghai, China, \$40; for "Calvary" scholarship, St. John's Indian School, South Dakota, \$60.....	175 00
Miscellaneous—"C.," Sp. for work in Mexico.....	5 00	Miscellaneous—"B.," Sp. for Rev. Joseph W. Cook, Greenwood, South Dakota, \$4,000, Sp. for Rev. Henry Forrester, for evangelistic work, Mexico, \$5,000..	9,000 00
OREGON—\$7.11		QUINCY—\$2.00	
Astoria—Grace, Foreign.....	5 11	Peoria—J. A. and N. Dickinson, Domestic and Foreign.....	2 00
Smith River—Children of Rev. Milnor Jones,* Sp. for Dr. Watt, Circle City, Alaska.....	2 00	RHODE ISLAND—\$6.178.14	
PENNSYLVANIA—\$12,805.47		Bristol—St. Michael's, Colored.....	80 00
Lover Merion—Church of the Redeemer, Sp. for Church work in Mexico.....	73 00	Trinity Church, Colored.....	13 64
Merion—Mrs. R. N. Thomas, General.....	100 00	E. W. Howe, Colored.....	5 00
Norristown—"S.," Indian, \$5; Colored, \$5; Foreign, \$40.....	50 00	East Greenwich—St. Luke's "In Memoriam," General, \$5; for Cape Palmas, Africa, \$5.....	10 00
Paoli—Good Samaritan, General.....	5 94	Middletown—Albert L. Chase, General....	15 00
Philadelphia—"ovenant, Foreign.....	100 00	Newport—Zabriskie Memorial Church, Missionary Society, Wo. Aux. for Miss Bull's salary, Japan.....	5 00
Episcopal Hospital Chapel (of which Thank-offering from one of the congregation, \$10), General.....	20 00	Trinity Church, Colored.....	17 00
(Mt. Airy)—Grace, "A Communicant," General.....	50 00	"A Friend," Domestic, \$3,000; Foreign, \$2,000.....	5,000 00
Holy Apostles', George C. Thomas, General, \$5,000; Mr. and Mrs. George C. Thomas Sp. for Church Missions House Chapel chairs, \$350.....	5,250 00	"H. B.," Domestic.....	1,000 00
Holy Trinity Church, "Two Members," General.....	55 00	"E. H. B." General.....	20 00
Memorial Chapel of the Holy Commu-		Providence—St. Stephen's, "In the name of E. B. T., who sleeps in Jesus," Foreign.....	2 50
		"A Friend," General.....	10 00

SOUTH CAROLINA—\$40.25

<i>Charleston</i> —St. Luke's, "Two Members," General.....	4 00
<i>Chester</i> —St. Mark's, Wo. Aux., General.....	2 50
<i>Columbia</i> —Trinity Church, Sp. for missions in Brazil.....	6 25
<i>Rock Hill</i> —Church of Our Saviour, Wo. Aux., General.....	3 50
<i>Winnsboro</i> —St. John's, \$14; Rev. Benjamin Allston, \$10, General.....	24 00

SOUTHERN OHIO—\$35.00

<i>Cincinnati (Walnut Hills)</i> —Advent, Wo. Aux., General.....	10 00
St. Luke's, Wo. Aux., Sp. for Bishop Kendrick, New Mexico and Arizona, \$2; Sp. for Bishop Brooke, Oklahoma, \$2.....	4 00
<i>Dayton</i> —Christ Church, Wo. Aux., Sp. for building church at Sendai, Japan.....	19 00
<i>Greenville</i> —St. Paul's, Wo. Aux., Sp. for building church at Sendai, Japan.....	1 00
<i>Portsmouth</i> —Christ Church, Wo. Aux., Sp. for building church at Sendai, Japan.....	1 00

SOUTHERN VIRGINIA—\$135.97

<i>Bath Co.</i> —Bath Parish, Christ Church, Foreign.....	5 00
<i>Campbell Co. (Lynchburg)</i> —Grace, Circle Wo. Aux., for "Lily Mann" scholarship, St. Margaret's School, Tokyo, Japan.....	3 10
Mrs. L. S. Radford, Domestic and Foreign.....	5 00
<i>Mecklenburg Co. (Boydton)</i> —St. James's, Sp. for the work of Rev. J. C. Ambler, Japan.....	21 53
<i>Norfolk Co. (Norfolk)</i> —Christ Church, General.....	34 20
St. Paul's, for Japan.....	66 14
<i>Northampton Co. (Eastville)</i> —Mrs. T. C. Walston, General.....	1 00

SPRINGFIELD—\$21.85

<i>Cairo</i> —Church of the Redeemer, Bishop Hale, General.....	10 00
<i>Charleston</i> —St. Alban's Chapel, General.....	4 25
<i>Paris</i> —Grace, General.....	7 60

TEXAS—\$6.30

<i>Austin</i> —St. David's, Wo. Aux., Sp. for Foreign Missionaries' Life Insurance Fund.....	6 30
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VERMONT—\$61.10

<i>Bellows Falls</i> —Immanuel Church, Colored.....	17 0
<i>Chester</i> —St. Luke's, General.....	3 50
<i>Manchester Centre</i> —Zion, Foreign, \$3.30; S. S.* General, \$9.42.....	12 72
<i>Northfield</i> —St. Mary's, General.....	5 00
<i>Proctorsville</i> —Gethsemane, General.....	2 79
<i>Miscellaneous</i> —"A Vermont Churchwoman," General.....	20 00

VIRGINIA—\$208.06

<i>Albemarle Co. (Charlottesville)</i> —Christ Church S. S., for "Hilga Houghton" scholarship, St. Margaret's School, Tokyo, Japan.....	40 00
<i>Caroline Co.</i> —St. Margaret's School, General.....	5 00
<i>Culpeper Co. (Culpeper)</i> —St. Stephen's, for Japan.....	7 00
<i>Fauquier Co. (Casanova)</i> —Grace, Domestic and Foreign.....	1 67
(<i>Remington</i>)—St. Luke's, Domestic and Foreign.....	76
<i>Cedar Run Parish</i> , St. Stephen's, Domestic and Foreign.....	3 22
<i>Henrico Co. (Richmond)</i> —St. Mark's, Foreign, \$70.41; Mrs. M. H. Fenick, General, \$50; Sp. for Mr. Osuga's Orphanage, Japan, \$30.....	150 41

WASHINGTON—\$225.68

<i>Washington (D. C.)</i> —St. James's Parish S. S., General.....	10 68
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St. John's, Rev. and Mrs. A. Mackay-Smith, Sp. for Bishop Moreland, Sacramento, toward building church, \$100; China Committee, Sp. for Rev. J. A. Ingle's work, Hankow, China, \$2.....	102 00
St. Thomas's, Mrs. Clare G. Addison, General.....	100 00
Mrs. John Boyd, Jr., Sp. for Rev. R. C. Cooper, Africa, for his "Home" scholarship.....	8 00
<i>Prince George and Charles Co.'s</i> —St. John's Parish, Domestic, \$2.50; Foreign, \$2.50.....	5 00

WESTERN MICHIGAN—\$70.00

<i>Grand Rapids</i> —St. Mark's, Junior Aux., for "Guy Van Gorder Thompson" scholarship, St. John's Mission, Cape Mount, Africa.....	25 00
<i>Harbor Spa</i> —St. John's, Domestic, \$12.50; Foreign, \$12.50.....	25 00
<i>Hastings</i> —"B. J. W." General.....	5 00
<i>Petoskey</i> —Emmanuel Church, General.....	15 00

WESTERN NEW YORK—\$821.17

<i>Buffalo</i> —St. Luke's, Wo. Aux., Sp. for "King Hall" scholarship, Washington, D. C.....	5 00
"A Friend," Foreign.....	25 00
<i>Clyde</i> —St. John's, Domestic.....	1 47
<i>Geneva</i> —Trinity Church, for Alaska, 50 cts.; Foreign, \$341.25; Wo. Aux., for Miss Mann's salary, Japan, \$5.....	346 75
<i>Hicks Point</i> —"M. H. W." General.....	25 00
<i>Lockport</i> —Grace, Domestic, \$12 10; Foreign, \$9.64.....	21 74
<i>Palmyra</i> —Zion, "In Loving Memory of N. R. Butterfield," General.....	25 00
<i>Rochester</i> —Christ Church, Wo. Aux., "H., General.....	100 00
Trinity Church, Wo. Aux., for Training-house, China, \$5; Sp. for "King Hall" scholarship, Washington, D. C., \$2.....	7 00
<i>Westfield</i> —St. Peter's, Domestic.....	4 21
<i>Miscellaneous</i> —"O. W. T." General.....	100 00
"Friends," General.....	20 00
Junior Aux., for "Sybil Carter" scholarship, Jane Bohlen Memorial School, Wuchang, China, \$40; Sp. for "Bishop Cox" scholarship, Shoshone, Boise, \$25; Sp. for Miss Carter's Emergency Fund, \$25; Sp. for "Cornelia Wright" scholarship, St. Augustine's School, Raleigh, North Carolina, \$25; Sp. for "Mary E. Hart" scholarship, Nara, Japan, \$25.....	140 00

WEST MISSOURI—\$11.70

<i>Amazonia</i> —St. Matthew's, General.....	1 70
<i>Kansas City</i> —Trinity Church, "A Member," General.....	10 00

WEST VIRGINIA—\$63.19

<i>Huntington</i> —Trinity Church, General.....	20 00
<i>Martinsburg</i> —Trinity Church S. S.,* General.....	8 53
<i>Parkersburg</i> —Church of the Good Shepherd, Sp. for Church work in Mexico.....	92
<i>Ripley</i> —St. John's, General.....	3 83
<i>Tavernersville</i> —Grace, Sp. for Church work in Mexico, 50 cts.; S. S.* General, \$5.55.....	6 05
<i>Wheeling</i> —St. Matthew's, Sp. for Rev. Mr. Ingle's work, China, \$16.36; "A Member," General, \$7.....	23 36
<i>Williamstown</i> —Christ Memorial Church, Sp. for Church work in Mexico.....	50

ALASKA—\$24.50

<i>Anvik</i> —Christ Church Mission, Wo. Aux., General.....	24 50
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ASHEVILLE—\$1,479.33

<i>Biltmore</i> —All Souls', Indian, \$5.93; Colored, \$5.93; S. S.* General, \$30.....	41 85
<i>Brevard</i> —St. Philip's, Domestic, \$1.39; Foreign \$1.15.....	2 54
<i>Cashier's Valley</i> —Church of the Good Shepherd, General.....	59
<i>Henderson Co.</i> —Calvary Parish, Domestic and Foreign.....	3 00

<i>Hendersonville</i> —St. James's, Domestic, 80 cts.; Foreign, 57 cts.	87	MISCELLANEOUS —\$17,336.37	
<i>Lincolnton</i> —St. Luke's, General.	19 50	Interest, Domestic, \$2,106.88; Foreign, \$612.43; Special, \$73.25.	2,792 51
<i>Morganton</i> —Grace, Foreign.	17 62	Income from bequest of Mrs. Ann S. Hough, Sp. to be paid to Mrs. Mary Lamaroux.	150 00
<i>Tryon</i> —Holy Cross, General.	1 39	Payment from legacy of Mrs. M. S. Minor, for support of Launcelot B. Minor, High School, Africa.	40 00
<i>Miscellaneous</i> —Branch Wo. Aux., Sp. for Hashimoto church, Japan.	5 00	Interest, United Offering 1898, Domestic, \$89.35; Foreign, \$61.55.	150 90
Toward Bishop Horner's salary, Asheville.	1,386 67	Interest upon gift of a friend in Pennsylvania, through George C. Thomas, Treasurer.	361 29
BOISE —\$2.54		Amount drawn from gift of a friend in Pennsylvania, through George C. Thomas, Treasurer, to cover appropriation to September 1st, 1898, Domestic, \$3,641.67; Foreign, \$2,700.	6,341 67
<i>Silver City</i> —St. James's, Sp. for work in the Philippines.	2 54	Amount drawn from United Offering, Wo. Aux. 1898, to cover appropriation to September 1st, 1899, Domestic, \$3,834; Foreign, \$4.875.	8,709 00
DULUTH —\$10.00		Daughters of the King, Sp. for salary of Miss Charley Warnock, China.	137 50
<i>Sauk Centre</i> —Good Samaritan (of which S. S., \$5), General.	10 00	Through American Church Missionary Society, Indian, \$25; Colored, 50 cts.; Sp. for Mexico, \$24.	49 50
LARAMIE —\$21.61		"Thank-offering for a safe journey," for work in Porto Rico.	28 00
NEBRASKA.		Proceeds of Wabash Railroad first mortgage coupon, Sp. for "A. A. Kerfoot Memorial" scholarship, Hooker Orphanage, Mexico.	25 00
<i>Ainsworth</i> —(of which S. S.,* \$1.57), General.	1 73	"M." General.	1 00
<i>Atkinson</i> —S. S.,* General.	1 35	FOREIGN —\$90.96	
<i>Bassett</i> —S. S.,* General.	3 10	<i>Africa, Caldwell</i> —St. Peter's, Foreign, \$1.47; S. S.,* General, \$1.	2 47
<i>Cody</i> —S. S.,* General.	62	<i>Crozierville</i> —Christ Church (of which Rev. Edward Hunte, \$10; S. S.,* \$1.24), General.	16 95
<i>Johnstown</i> —S. S.,* General.	2 00	<i>Monrovia</i> —Trinity Church S. S.,* General.	16 54
<i>Long Pine</i> —S. S.,* General.	1 77	<i>Haiti, Aquin</i> —Church of the Holy Spirit, General.	5 00
<i>Merriman</i> —General.	1 00	<i>Cayes</i> —Holy Saviour, General.	2 50
<i>O'Neill</i> —St. Paul's S. S.,* General.	2 62	<i>Leogane</i> —Church of the Good Shepherd, General.	2 50
<i>Valentine</i> —St. John's (of which S. S.,* \$2.72), General.	4 92	<i>Port-au-Prince</i> —Holy Trinity Church, General.	22 50
<i>Wood Lake</i> —S. S.,* General.	2 50	<i>Torbeck</i> —St. Paul's, General.	2 50
NEW MEXICO —\$15.00		<i>Japan, Osaka</i> —"Teacher," General.	20 00
TEXAS.		LEGACIES —\$50.00	
<i>El Paso</i> —St. Clement's, General.	15 00	<i>E. Caro., Beaufort</i> —Estate of Rev. E. M. Forbes, Domestic, \$25; Foreign, \$25.	50 00
OLYMPIA —\$15.00		Receipts for the month.	\$ 64,908 15
<i>Hillhurst</i> —"A Country Churchwoman," General.	15 00	Amount previously acknowledged.	659,750 99
SACRAMENTO —\$28.68		Total contributions, legacies and specials from September 1st, 1898.	\$724,459 14
CALIFORNIA.			
<i>Colusa</i> —St. Stephen's S. S.,* Domestic.	6 08		
NEVADA.			
<i>Reno</i> —Trinity Church, General.	10 00		
<i>Wadsworth</i> —St. James's, General.	12 60		
SOUTH DAKOTA —\$2.44			
<i>Sisseton Agency</i> —St. James's S. S.,* General.	2 44		
SOUTHERN FLORIDA —\$102.86			
<i>Longwood</i> —Christ Church, General.	1 11		
<i>Zellwood</i> —St. James's, General.	1 75		
<i>Miscellaneous</i> —Rt. Rev. William C. Gray, D.D., General.	100 00		
WESTERN TEXAS —\$10.00			
<i>Kerrville</i> —St. Peter's, General.	10 00		

THE MISSIONARY COUNCIL.

THE Missionary Council comprises all the Bishops, all the members of the Board of Managers, such other clergymen and laymen as may be selected by the General Convention, and one Presbyter and one layman to be chosen (annually) by the Convention or Convocation of each Diocese or Missionary Jurisdiction.

LIST OF ELECTED MEMBERS FOR 1899.

(Names in roman selected by General Convention of 1898. Names in italics chosen by the dioceses or missionary districts. Names in small capitals appointed by the Bishops to fill vacancies.)

Alabama.—Rev. T. J. Beard, D.D., Rev. J. G. Murray, Mr. J. W. Noble, Mr. R. M. Nelson.
Albany.—Rev. W. W. Battershall, D.D., Rev. E. A. Enos, D.D., Rev. S. M. Griswold, Rev. J. P. B. Pendleton, D.D., Mr. L. Pell-Clarke, Mr. L. Hasbrouck.
Arkansas.—Rev. C. H. Lockwood, Rev. W. T. Allen, Rev. R. W. Rhames, Mr. P. K. Roots, Mr. J. M. Daggett, Mr. J. A. Reeves.
California.—Rev. R. C. Foute, Rev. E. B. Spalding, L.H.D., Rev. W. I. Kip, Mr. W. B. Hooper, Dr. J. V. D. Middleton.
Central New York.—Rev. G. H. McKnight, D.D., Rev. C. T. Olmsted, D.D., Rev. P. N. Meade, Mr. R. J. Hubbard, Mr. C. Andrews, W. H. Watson, M.D.
Central Pennsylvania.—Rev. R. Israel, Rev. G. C. Foley, Rev. H. L. Jones, D.D., Rev. M. A. Tolman, Rev. W. Heakes, Mr. W. R. Butler, Mr. H. M. North, Mr. A. D. Holland.
Chicago.—Rev. J. S. Stone, D.D., Rev. W. C. DeWitt, Mr. J. L. Houghteling, Mr. D. B. Lyman.
Colorado.—Rev. C. Y. Grimes, Rev. R. S. Radcliffe, Mr. A. D. Parker, Mr. T. S. Wells.
Connecticut.—Rev. E. S. Lines, D.D., Rev. S. O. Seymour, D.D., Rev. S. F. Jarvis, Rev. J. Binney, D.D., Mr. J. L. Greene, Mr. ———— Mr. M. W. Seymour, W. C. Sturgis, Ph.D.
Dallas.—Rev. E. Wickens, Rev. H. Stuck, Mr. E. Morgan, Mr. E. H. Lingo.
Delaware.—Rev. T. G. Littell, D.D., Rev. K. J. Hammond, Rev. W. J. Wilkie, Rev. F. M. Munson, LL.D., Mr. J. Swift, Mr. W. R. Brinckie.
East Carolina.—Rev. J. Carmichael, D.D., Rev. N. Harding, Rev. E. Wooten, Mr. J. W. Atkinson, Mr. G. Roberts, Mr. W. G. Lamb.
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The Treasurer of the American Church Building Fund Commission acknowledges the receipt of the following sums from January 1st, 1899, to September 1st, 1899.

ALABAMA.			
<i>Florence—Trinity Church.....</i>	2 26		
<i>Montgomery—St. John's.....</i>	16 30	18 56	
ALBANY.			
<i>Catskill—St. Luke's.....</i>	4 00		
<i>Green Island—St. Mark's.....</i>	4 77	8 77	
CENTRAL PENNSYLVANIA.			
<i>Bellefonte—St. John's.....</i>	5 00		
<i>Huntingdon—St. John's.....</i>	1 70		
<i>Mauch Chunk—St. Mark's.....</i>	23 84		
<i>Pottsville—Thomas R. Stodsett.....</i>	5 00		
<i>Scranton—Church of the Good Shepherd.....</i>	23 00		
<i>Wilkes Barre—St. Stephen's.....</i>	30 00	88 54	
CHICAGO.			
<i>Chicago—Mrs. Richard H. Soule....</i>		5 00	
CONNECTICUT.			
<i>Ansonia—Christ Church.....</i>	5 00		
<i>Branford—Eli F. Rogers.....</i>	5 00		
<i>Bridgeport—St. John's.....</i>	27 85		
<i>Derby—St. James's.....</i>	5 00		
<i>Glastonbury—St. James's.....</i>	1 75		
<i>Greenwich—Christ Church.....</i>	20 00		
<i>Hartford—Christ Church.....</i>	25 00		
<i>Church of the Good Shepherd....</i>	25 00		
<i>Middletown—Holy Trinity Church...</i>	6 75		
<i>New London—St. James's.....</i>	5 02		
<i>Norwich—Christ Church.....</i>	25 00		
<i>Portland—Trinity Church.....</i>	15 00		
<i>Plymouth—St. Peter's.....</i>	4 75		
<i>Southport—Trinity Church.....</i>	8 10		
<i>Thomaston—Trinity Church S. S., Lenten Offering, In memory of Bishop Williams.....</i>	4 89		
<i>Waterbury—St. John's.....</i>	17 66		
<i>Watertown—Christ Church.....</i>	11 00		
<i>Westport—Holy Trinity Church....</i>	10 00		
<i>Westville—St. James's.....</i>	2 25	225 02	
DALLAS.			
<i>Dallas—All Saints'.....</i>		2 00	
EASTON.			
<i>Cecil Co. (Earleville)—St. Stephen's.</i>	3 00		
<i>(Elkton)—Trinity Parish.....</i>	8 60		
<i>Kent Co. (Massey)—North Kent Parish.....</i>	1 44		
<i>Queen Anne Co. (Kent Island)— Christ Church Parish.....</i>	3 25	16 29	
GEORGIA.			
<i>Marietta—St. James's.....</i>		9 25	
KANSAS.			
<i>Yates Centre—Calvary.....</i>		10 00	
LONG ISLAND.			
<i>Astoria—Church of the Redeemer...</i>	8 10		
<i>St. George's.....</i>	10 00		
<i>Bay Side—All Saints'.....</i>	5 00		
<i>Brooklyn—All Saints'.....</i>	10 00		
<i>Christ Church.....</i>	25 00		
<i>(Bay Ridge)—Christ Church.....</i>	70 75		
<i>Church of the Messiah.....</i>	10 00		
<i>Church of the Redeemer.....</i>	5 00		
<i>St. Ann's.....</i>	100 00		
<i>St. Augustine's.....</i>	5 00		
<i>St. John's.....</i>	14 57		
<i>(Blythebourne)—St. Jude's.....</i>	4 00		
<i>St. Luke's.....</i>	100 00		
<i>St. Mark's.....</i>	12 15		
<i>(Carroll Park)—St. Martin's....</i>	6 16		
<i>St. Paul's.....</i>	4 72		
<i>College Point—St. Paul's Chapel....</i>	3 77		
<i>Flushing—St. George's.....</i>	34 78		
<i>Islip—St. Mark's S. S.....</i>	13 81		
<i>Jamaica—Grace.....</i>	10 00		
<i>Laurel Hill—St. Mary's.....</i>	15 66		
<i>Newtown—St. James's.....</i>	17 71		
<i>Ravenswood—St. Thomas's.....</i>	8 75		
<i>Richmond Hill—Resurrection.....</i>	10 00		
<i>Seaford—St. Michael and All Angels'</i>	20 00		
<i>Smithtown—St. James's.....</i>	8 10		
<i>Woodside—St. Paul's.....</i>		583	
LOS ANGELES.			
<i>Coronado—Christ Church.....</i>		6 46	
LOUISIANA.			
<i>Napoleonville—Christ Church.....</i>	1 00		
<i>New Orleans—Annunciation.....</i>	2 55	3 55	
MAINE.			
<i>Gardiner—Christ Church.....</i>		17 19	
MARYLAND.			
<i>Harford Co. (Emmorton)—St. Mary's</i>	5 00		
<i>Howard Co. (Ellicott City)—St. John's.....</i>	6 00	11 00	
MASSACHUSETTS.			
<i>Boston—Grant Walker.....</i>	50 00		
<i>Hingham—St. John the Evangelist..</i>	4 25		
<i>Longwood—Church of Our Saviour..</i>	3 01		
<i>Watertown—Church of the Good Shepherd.....</i>	2 25		
<i>Worcester—All Saints'.....</i>	50 72	110 23	
MINNESOTA.			
<i>Luverne—Holy Trinity Church.....</i>	1 16		
<i>Stillwater—Ascension.....</i>	2 49	3 65	
NEBRASKA.			
<i>Omaha—Trinity Cathedral.....</i>		5 00	
NEWARK.			
<i>Hackensack—Christ Church.....</i>	25 00		
<i>Summit—Calvary.....</i>	74 96	99 96	
NEW HAMPSHIRE.			
<i>Concord—St. Paul's S. S.....</i>		16 25	
NEW JERSEY.			
<i>Burlington—St. Barnabas's.....</i>	2 00		
<i>Elizabeth—Christ Church.....</i>	10 00		
<i>Moorestown—Trinity Church.....</i>	11 77		
<i>Trenton—St. Paul's.....</i>	5 00	28 77	

NEW YORK.

<i>New York</i> —St. Andrew's.....	40 00
St. Bartholomew's.....	546 48
St. James's.....	100 00
"Cash".....	200 00
"Mrs. G.".....	10 00
<i>Rye</i> —Christ Church.....	20 05
<i>Sing Sing</i> —St. Paul's, Mrs. E. N. Strong.....	10 00
<i>Tuxedo Park</i> —Mrs. W. B. Douglas...	10 00

NORTH CAROLINA.

<i>Burlington</i> —St. Athanasius's.....	8 97
<i>Pittsboro</i> —St. Bartholomew's.....	3 67
<i>Raleigh</i> —St. Ambrose's.....	3 81
St. Augustine's Chapel.....	8 58
<i>Sanford</i> —St. Thomas's.....	1 83
<i>Wilson</i> —St. Mark's.....	5 00

PENNSYLVANIA.

<i>Lower Merion (Bryn Mawr)</i> —Church of the Redeemer.....	120 62
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<i>Philadelphia (Mt. Airy)</i> —Grace.....	32 36
St. James's.....	78 00
(<i>Bustleton</i>)—St. Luke's Memorial	6 23
<i>Quakertown</i> —Emmanuel Church....	4 72
	241 93

PITTSBURGH.

<i>Emporium</i> —Emmanuel Church.....	5 00
<i>Erie</i> —St. Paul's.....	18 10
	23 10

QUINCY.

<i>Galesburg</i> —T. B. Martin.....	2 02
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SOUTH CAROLINA.

<i>Abbeville</i> —Trinity Church.....	5 00
<i>Charleston</i> —St. Michael's.....	25 14
	30 14

TEXAS.

<i>Galveston</i> —St. Augustine's.....	5 00
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WASHINGTON.

<i>Washington (D. C.)</i> —St. James's Parish.....	7 58
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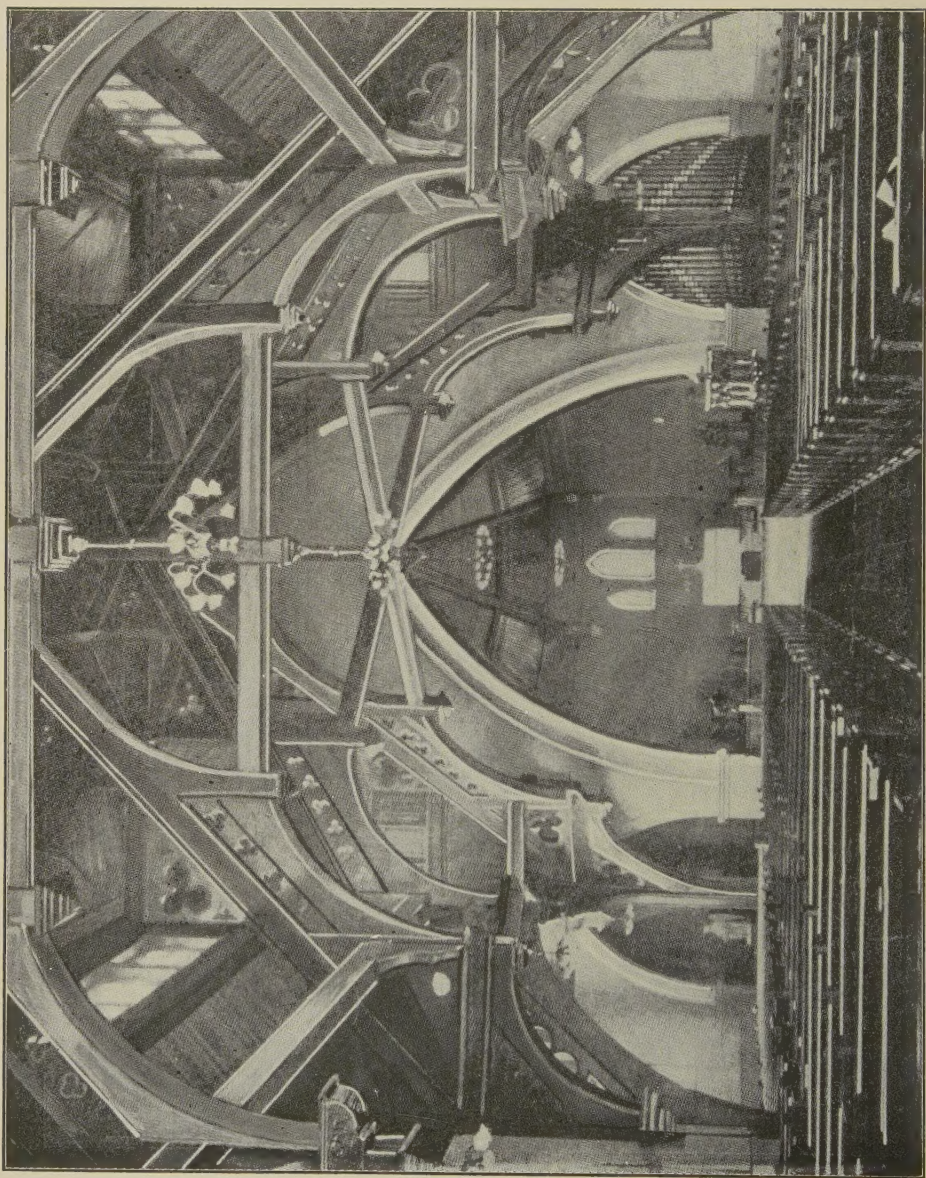
The late Bishop Hopkins in his Convention Address in 1857 used the following language:

Every Christian who has property enough to make it worth while to dictate his last Will and Testament is solemnly bound, before God and the Church, to consecrate a fair proportion of it—never less than a tenth part—to the maintenance of religion. If he have no offspring to provide for, that proportion should be increased . . . by adopting the Church instead of children. But never, in that solemn act, should the cause of Christ be omitted or forgotten. Never should he fail to place on this last earthly record a testimonial of his faith; nor distribute his possessions without a suitable memorial of his pious gratitude to that God who had so kindly prospered him.

Form of Bequest.

I give, devise and bequeath, to "The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America" for the uses of said Society

NOTE.—To this form may be added the words "for Domestic Missions," or "for Foreign Missions," or "for Work Among the Indians," or "for Work Among Colored People," or "for Work in Africa" or China, etc., etc.



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